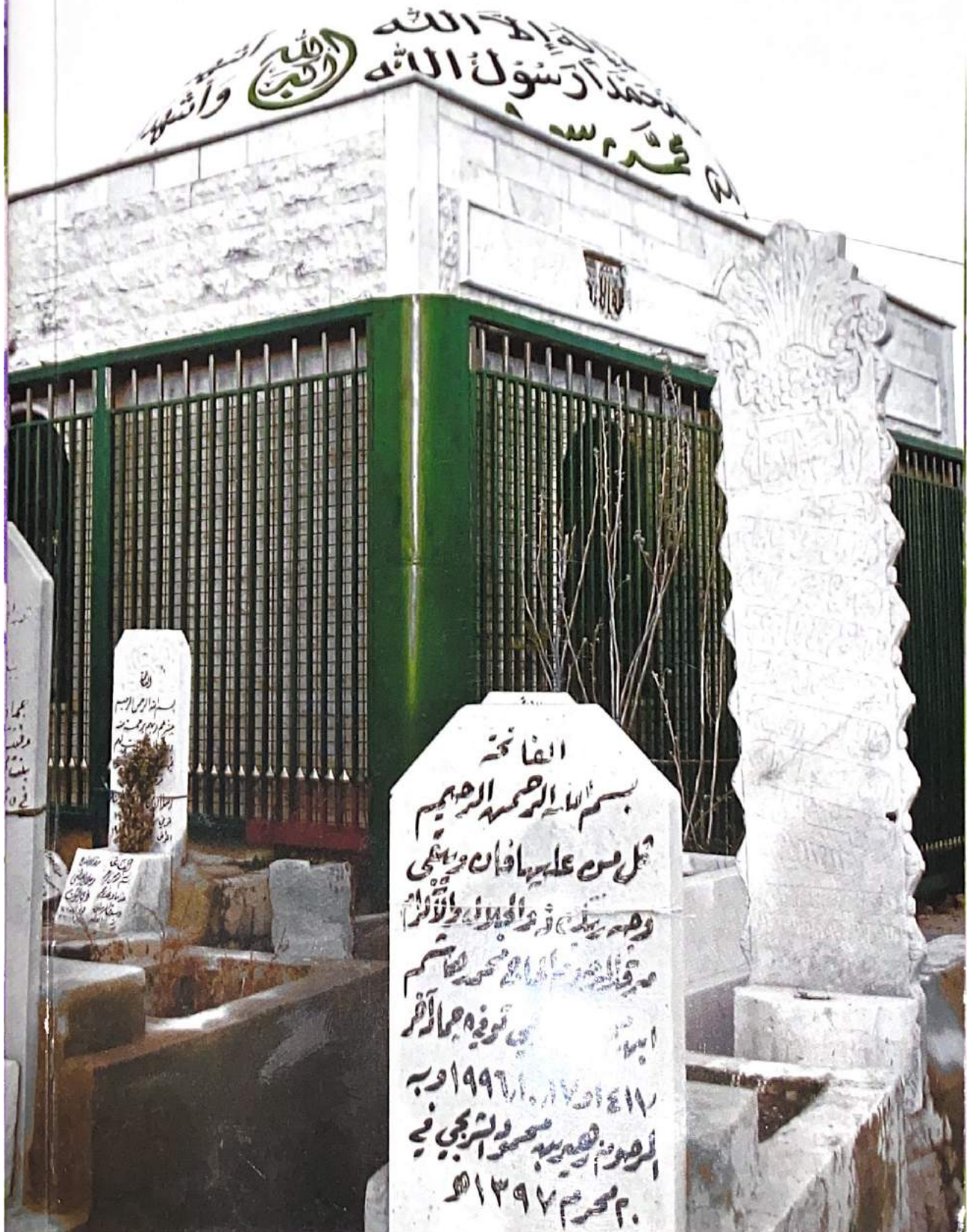


A REFLECTION UPON
Amīr Mu'āwiyah رَضِيَ عَنْهُ

Hakīm-ul-Ummat Mufti Ahmad Yār Khān Na'imī
translated by Shāhid 'Alī Naqshbandī



An Excellent Book on the Rank of the Noble
Prophetic Companions & the Pure Prophetic
Family & Virtues of Amīr Mu'āwiyah
رضي الله عنهم

A Reflection Upon Amīr Mu'āwiyah رضي الله عنه

Hakīm-ul-Ummat Mufti
Ahmad Yār Khān Na'īmī
رحمة الله عليه

Translated by
Shāhid 'Alī Naqshbandī

A Reflection Upon Amīr Mu'āwiyah

رضي الله عنه

English translation

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In the name of Allāh Most Merciful & Compassionate

All praise be to Allāh and blessings and peace
be upon our Leader, the Chosen One and
upon his descendants and his Companions, the
devout, the pious.

It should be known that the foundation of Imān (faith), upon which all beliefs and actions are based, is the honour and love of the Holy Prophet صلى الله عليه وسلم. Only with the honour and love of the Prophet does a person gain awe and fear of Allāh تعالى. Only from this is the reverence and honour of all Prophets والسلام عليهم attained. Only from this is the respect of the Qur'ān-e-Karīm and honour of Islām implanted in the heart. In other words the heart which has the love of the Prophet وسلم صلى الله عليه has Imān and whoever remains empty of this is deprived of Imān. The Qur'ān-e-Karīm states,

“O Beloved, by the oath of your Lord, they cannot be believers until they make you their judge in all of their disputes, and then they find no narrowness in their hearts upon your decision and they fully accept it.” [4:65]

The Holy Prophet وسلم صلى الله عليه states,

“None of you believes until he loves me more than his parents, children and all people.”

Then this ought to be kept in mind that the love of the Prophet وسلم صلى الله عليه is not attained until

one wholeheartedly loves all the Noble Companions, the Pure Family and in fact everything connected to the Prophet صلى الله عليه وسلم. This is because the Lord of the Universe revealed Himself through His Beloved Prophet صلى الله عليه وسلم and revealed the Prophet through his Great Companions as He stated,

“He (Allāh) is the One who sent His Messenger with guidance and the true religion so that it prevails over all religions and Allāh is a sufficient witness. Muhammad is the Messenger of Allāh and all of his Companions are harsh upon the disbelievers, merciful amongst one another.” [48:28-29]

It is understood that the Prophet صلى الله عليه وسلم is a guide towards Allāh تعالى and his Companions are a guide towards the Messenger. To know Allāh one must recognise and believe the Messenger and to recognise and believe the Messenger one must believe his emigrants and helpers. This also ought to be kept in mind that denial of one Prophet is the denial of all the Prophets صلى الله عليه وسلم. Allāh تعالى states,

“The people of ‘Ād belied all the Messengers.” [26:123]

“The people of the Hijr (rocks) belied all the Messengers.” [15:80]

“The people of Thamūd belied all the Messengers.” [26:141]

“The people of Nūh belied all the Messengers.” [26:105]

“The people of Lūt belied all the Messengers.” [26:160]

Observe how the people of ‘Ād, Thamūd, Prophet Lūt and Prophet Nūh only denied their own one Messenger but Allāh تعالى stated that they denied all the Prophets صلى الله عليه وسلم. It is understood that the denial of one Prophet is the denial of all the Messengers. Likewise the denial of one Prophetic Companion or one member of the Prophetic Family amounts to the denial of the entire Companions and Family رضي الله عنهم.

It is witnessed today that the heart which bears hatred only towards Amīr Mu‘āwiyah رضي الله عنه has gradually ended up hating and speaking ill of all of the Pure Prophetic Family and Noble Prophetic Companions. The past and present is a fair witness to this.

KHAWĀRIJ:

These people were firstly loyal soldiers in the army of Hadrat ‘Alī Murtadā رضي الله عنه. They would sacrifice their lives and wealth for his sake. When Hadrat ‘Alī رضي الله عنه made peace with Amīr Mu‘āwiyah رضي الله عنه, these people began hating Hadrat ‘Alī رضي الله عنه due to their hatred towards Amīr Mu‘āwiyah رضي الله عنه. They claimed that Hadrat ‘Alī رضي الله عنه made a great mistake of reconciling with an enemy such as Hadrat Mu‘āwiyah رضي الله عنه and that by

accepting the decision of other than Allāh (i.e. a person) he committed Shirk (polytheism). Ultimately these haters of Amīr Mu'āwiyah رضي الله عنه were defeated by Dhul-Fiḡār-e-Haydarī (the sword of Hadrat 'Alī رضي الله عنه). The actual reason for their rebellion was their **hatred towards Hadrat Mu'āwiyah رضي الله عنه**.

RAWĀFID:

These claimants of love for the Prophetic Family are also gripped with the disease of **hatred towards Amīr Mu'āwiyah رضي الله عنه** and the result of this is that the majority of these people have hidden hatred towards the Pure Prophetic Family such that some of them are compelled to believe twelve Imāms, some believe only six Imāms and some believe only three Imāms of the Prophetic Family. When love for the Prophetic Family requires belief in the entire Prophetic Family, that one is willing to sacrifice his life and wealth for all close ones of the Prophet صلى الله عليه وسلم, having wholehearted loyalty towards all his Pure Wives and Pure Children, then what does it mean to make a list of loving twelve or six or three Imāms and not others? It is understood that the disease of **hatred towards Hadrat Mu'āwiyah رضي الله عنه** has left no place at all for the love for the Prophetic Family in the heart.

In the past we have witnessed ourselves that the Shī'ah used to mention the names of both Imām Hasan and Imām Husayn عليهما السلام during their Mātām (Mourning) but in present Mātām they have forsaken the blessed name of Imām

Hasan رضي الله عنه. In Fayzabād, a Mātām is only done upon the name of, "Alī Mawlā! Haydar Mawlā!" In Punjāb when they beat their chests they shout, "Yā Husayn! Yā Husayn!" Why is this? The only reason is that Hadrat Imām Hasan رضي الله عنه made a reconciliation with Amīr Mu'āwiyah رضي الله عنه and handed over the Caliphate to him. How can there be goodness when the heart bearing hatred towards Hadrat Mu'āwiyah رضي الله عنه has no room for the love of Imām Hasan رضي الله عنه? **This is the result of hatred towards Hadrat Mu'āwiyah رضي الله عنه.**

First Deviant Person:

"Amīr Mu'āwiyah رضي الله عنه was a great Fāsiq (wrongdoer) and Dhālim (oppressor). He was a harsh enemy of the Pure Prophetic Family. He denied the Caliphate of Hadrat 'Alī Muradā رضي الله عنه and due to him thousands of Muslims' blood was shed. Muslim women were widowed. Muslim children were orphaned. He harmed Hadrat 'Alī and whoever harmed Hadrat 'Alī harmed the Messenger وسلم عليه and whoever harmed the Messenger displeased Allāh تعالى. How can such a person be a true Muslim? I am angered that people believe Amīr Mu'āwiyah رضي الله عنه is even pious."

Second Deviant Person:

"It is not something to be said, the mouth is small but the matter is great. Everyone caused grief to the Prophetic Family. For years, many so called people who have رضي الله عنه after their name did

such things. Tawba. Hadrat 'Ā'ishah Siddiqah, Hadrat Talhah, Hadrat Zubayr (from the 'Asharah Mubasharah – Ten Promised Paradise) and all those who were with Hadrat 'Ā'ishah and Hadrat Mu'āwiyah in the battles of Jamal and Siffin رضي الله عنهم. رضي الله عنهم. All of them were filled with enmity towards the Prophetic Family. All of them waged war against Hadrat 'Alī رضي الله عنه 'Alī رضي الله عنه.

Third Deviant Person:

“My heart says that even Imām Hasan رضي الله عنه رضي الله عنه should not have pledged Bay'ah (allegiance) on the hand of a wrongdoer and transgressor such as Amīr Mu'āwiyah رضي الله عنه رضي الله عنه. Imām Hasan رضي الله عنه رضي الله عنه displayed great cowardice in that not only did he reconcile with Amīr Mu'āwiyah رضي الله عنه رضي الله عنه, but also gave up the Caliphate to him. He should have been a man like Imām Husayn رضي الله عنه رضي الله عنه and battled against him. May we sacrifice our life for Imām Husayn رضي الله عنه رضي الله عنه because he gave his life but did not pledge allegiance to the accursed Yazīd. Imām Hasan رضي الله عنه رضي الله عنه should have at least learned a lesson from his noble father Hadrat 'Alī رضي الله عنه رضي الله عنه who, in supporting the religion and defending the Caliphate, battled against Hadrat 'Ā'ishah Siddiqah رضي الله عنها رضي الله عنها and Amīr Mu'āwiyah رضي الله عنه رضي الله عنه without worrying about any damage. Why did Imām Hasan رضي الله عنه رضي الله عنه not do this?”

Fourth Deviant Person:

“At the time of reconciliation of Imām Hasan رضي الله عنه رضي الله عنه, what happened to Imām Husayn رضي الله عنه رضي الله عنه

الله that even he remained silent, did not understand his brother and nor did he cut off relation from him? Had he broken the power of Amīr Mu'āwiyah رضي الله عنه رضي الله عنه right here then the very event of Karbalā' would not have occurred. I do not understand why Imām Husayn رضي الله عنه رضي الله عنه remained silent during this time and did not display the bravery and courage of Karbalā' against Amīr Mu'āwiyah رضي الله عنه رضي الله عنه. This is a matter of confusion. What shall I say and what shall I not say?”

Fifth Deviant Person:

“The matter reaches far but there is no strength to say it. Otherwise if one ponders then a great mistake was made by Hadrat 'Alī رضي الله عنه رضي الله عنه himself that after fighting so much he reconciled with Amīr Mu'āwiyah رضي الله عنه رضي الله عنه and became content with the Caliphate becoming two fragments. The root of all calamities is this reconciliation of Hadrat 'Alī رضي الله عنه رضي الله عنه. A great mistake happened in this reconciliation. The whole responsibility is upon Hadrat 'Alī رضي الله عنه رضي الله عنه. He was the Lion of Allāh and should have cut the root of the leadership of Amīr Mu'āwiyah رضي الله عنه رضي الله عنه so that such events never even arose in the future.”

Sixth Deviant Person:

“If you question truthfully then the root of all these tribulations was established by Hadrat 'Umar رضي الله عنه رضي الله عنه because during his era of Caliphate he appointed Amīr Mu'āwiyah رضي الله عنه رضي الله عنه

عنه as the governor of Syria. If this governorship was not given to Amīr Mu'āwiyah رضي الله عنه then in the future his heart would not have desired to become the Caliph. The root of all these tribulations was established by Hadrat Umar رضي الله عنه.

Seventh Deviant Person:

"Our belief is this that Allāh تعالى gave the Messenger of Allāh صلى الله عليه وسلم the knowledge of the unseen so why did the Noble Prophet صلى الله عليه وسلم allow an enemy of the Prophetic Family such as Amīr Mu'āwiyah رضي الله عنه to become influential in his court? He made him his scribe of revelation. By marrying his sister Hadrat Umm-e-Habībah رضي الله عنها Amīr Mu'āwiyah رضي الله عنه gave Amīr Mu'āwiyah رضي الله عنه the opportunity to become his brother-in-law. Then by stating his virtues he created strength and courage in Amīr Mu'āwiyah. Certainly the Prophet صلى الله عليه وسلم was also mistaken in this matter. Prophet Ādam الصلوة والسلام عليه eating the seed and the Prophet صلى الله عليه وسلم making Amīr Mu'āwiyah رضي الله عنه influential are causes of great problems."

Eighth Deviant Person:

"I cannot understand how the Qur'ān-e-Karīm praises the Prophetic Companions رضي الله عنهم in such a way that,

"They are harsh upon the disbelievers, merciful amongst one another." [48:29]

However when the history of all these quarrelsome Companions is examined then they are bloodthirsty and fighting against one another to cause the death of thousands. Either this Āyat of the Qur'ān is not correct, someone has forged it, or none of those involved in the battles of Jamal and Siffīn are Companions. Their battles are an ugly stain upon our Islām."

We seek the protection of Allāh from the misguidance of the above eight types of people.

These statements are of those people who think of themselves as having correct belief and as being truthful staunch Muslims deeply rooted in Imān, thereby hating Amīr Mu'āwiyah رضي الله عنه. Ponder how the disease of hatred towards Amīr Mu'āwiyah رضي الله عنه destroys one's Imān in such a way that, if discussed further, both the Prophetic Companions and the Prophetic Family are unsafe from criticism. Rather neither does the honour of the Messenger of Allāh صلى الله عليه وسلم remain in the heart nor the respect of the Qur'ān.

Nowadays many religious leaders who claim to be Sunni are gripped by the disease of hatred towards Hadrat Amīr Mu'āwiyah رضي الله عنه. The people of love shed tears of blood upon this state. Seeing this fragile state, my respected elder Hadrat Sayyid Pīr Muhammad Ma'sūm Shāh Qādir رضي الله عنه رحمة الله عليه requested that I write an epistle that contains the complete cure to this disease and from which the hearts of Muslims become filled with the love of the Prophetic Companions and the Prophetic

Family. So that the love and honour of Amīr Mu'āwiyah رضي الله عنه, inclination towards him and the respect of this Prophetic Companion is established in their hearts. Valuing this desire of his I turned my attention towards this epistle.

It ought to be kept in mind that this epistle addresses those Sunnis, who due to some misunderstandings, have some doubts regarding Amīr Mu'āwiyah رضي الله عنه thus denying his honour. Conversing with the Shī'ah on this issue is as useless as debating the rulings of Wudū' and Salāh with non-Muslims. One ought to firstly discuss the truth of Islām with them. Similarly the first discussion with the Shī'ah ought to be on whether the Qur'ān-e-Karīm is the Book of Allāh or not. If it is, then on whether it is protected or if it has also been distorted like the Torāt and Injīl. Also whether the Caliphates of Hadrat Abū Bakr and Hadrat 'Umar رضي الله عنهما are upon truth or not. The issue of Amīr Mu'āwiyah رضي الله عنه arises much later. Firstly one should make them affirm the truth of the Qur'ān, Rightly Guided Caliphs and entire Prophetic Family رضي الله عنهم.

The format of this book will be the same as that of Jā al-Haq, Sulṭanat-e-Mustafā وسلم عليه and other books, i.e. it will have an introduction and two chapters. In the introduction the virtues and truth of the Noble Prophetic Companions and Noble Prophetic Family will be explained. The first chapter will contain the virtues and rank of Amīr Mu'āwiyah رضي الله عنه. The second chapter will mention objections against him and their answers. Readers are requested to deeply study

this epistle with a view of fairness and not to hesitate in accepting the truth. Also to pray for my poor self that Allāh تعالى grants me true devotion towards His Beloved صلی الله علیه وسلم and that He grants me the true love for the entire Great Prophetic Companions and Pure Prophetic Family and that He resurrects me with those true devotees of the Prophet صلی الله علیه وسلم.

Whoever benefits from this epistle, please keep me in your supplications of goodness.

And blessings of Allāh Most High be upon the Best of His creation and the Light of His throne, our Leader and our Master Muhammad and upon his entire descendants and Companions. We seek His mercy and He is the Most Merciful of the merciful.

**Muṭī Ahmad Yār Khān
Khatīb of Jāmi'a Chawḳ, Gujerāt, Pākistān.
On the Blessed Day of Monday, 21st Rajab,
1375 Hijrī.**

In writing this epistle, assistance was sought from the following books:

Qur'ān-e-Karīm, Bukhārī Sharīf, Tirmidhī Sharīf, Mishkāṭ Sharīf, Mirqāt, Sawā'i'q-ul-Muhriqah, Tar'ḥr-ul-Jinnān, Ashi'at-ul-Lam'āt and others.

In the end is a conclusion, necessary instructions and blessed sayings of Hadrat Mujaddid Alf-e-Thānī Sirhindī رحمة الله عليه and Hadrat Ghawth-uth-Thaqalayn Baghdādī رحمة الله عليه.

INTRODUCTION

Amīr Mu'āwiyah رضي الله عنه is the Companion of the Prophet صلى الله عليه وسلم and also his blood and in-law relation as we will learn later.

Hence in this introduction some necessary matters regarding the Noble Prophetic Companions رضي الله عنهم and the Honourable Prophetic Family رضي الله عنهم will be mentioned.

Firstly these matters ought to be studied and then the actual book should be read to attain full benefit.

SAHĀBAH-E-KIRĀM (NOBLE PROPHETIC COMPANIONS) رضي الله عنهم

(1) Companions are those fortunate believers who, in the state of Imān and awareness, saw the Prophet صلى الله عليه وسلم at least once or attained his company and then also passed away upon Imān. Therefore Hadrat Ibrāhīm رضي الله عنه, the pure and blessed baby son of the Prophet صلى الله عليه وسلم who passed away in infancy, is not a Companion because there is no awareness at the age in which he saw the Prophet صلى الله عليه وسلم. As for Hadrat 'Abdullāh ibn Umm-e-Maktūm رضي الله عنه, he is a blind Companion because even though he was elderly and due to blindness could not see the Prophet صلى الله عليه وسلم, however he was present in his blessed company. As for those people who became apostates after the blessed passing of the Prophet صلى الله عليه وسلم, such as those who brought faith upon Musaylimah the Liar, they are not Companions because it is a condition for Sahābiyyat (Companionship) that one passes away with Imān. As for those people who became apostates and then became believers again, such as Hadrat Ash'ath ibn Qays رضي الله عنه or those in the era of Hadrat Abū Bakr Siddīq رضي الله عنه who denied Zakāt but then later repented, they are Companions according to the majority of scholars. [Mirgāh and Ashi'at-ul-Lam'āt]

(2) Companionship is the highest rank in Islām. After Prophets, the Companion is the one with the highest rank. No Walī (friend of Allāh

(تعالى), Qutb (pole), Abdāl (substitute) or Ghawth (helper) can reach anywhere near the Companions and why should it not be so when the Companions attained the company of the Prophet صلى الله عليه وسلم The full evidences for this will be explained shortly.

(3) The total of Noble Companions رضي الله عنهم is one hundred and twenty four thousand, i.e. equal to the number of Prophets والصلوة والسلام عليهم الصلوة والسلام. Then just like the Noble Prophets are of various ranks, likewise the Noble Companions are of various ranks. Allāh تعالى mentions regarding the Noble Prophets,

“We favoured some of these Prophets above others. Amongst them are those who Allāh spoke with and some were raised in ranks.” [2:254]

In another place regarding the Companions He mentioned,

“Those from amongst you who gave charity and did Jihād before the conquest of Makkah are not equal; they possess greater rank than those who gave charity after the conquest of Makkah and Allāh has promised paradise to all of them.” [57:10]

Then just like in all the angels four are the leaders and in all the Prophets four are of special rank, i.e. Hadrat Mūsā والصلوة والسلام عليه الصلاة والسلام, Hadrat Dāwūd عليه الصلاة والسلام, Hadrat Isā عليه الصلاة والسلام, Hadrat Muḥammad Mustafā صلى الله عليه وسلم and Hadrat Muhammad Mustafā صلى الله عليه وسلم

وسلم, likewise amongst all the Noble Companions four are of greatest honour, i.e. the Rightly Guided Caliphs (Khulafā'-e-Rāshidūn) Hadrat Abū Bakr Siddīq, Hadrat 'Umar Fārūq, Hadrat 'Uthmān Ghānī and Hadrat 'Alī Haydar-e-Karrār رضي الله عنهم. Then the Ten Promised Paradise ('Asharāh Mubasharah), then those of Badr, then those of Uhud, then those who pledged the Bay'at-ur-Ridwān, then those who pledged the Bay'at-ul-'Aqabah, then those who were the early ones, i.e. those who prayed towards both Qiblahs and then those who accepted Īmān upon the day of the conquest of Makkah or after it. [Mirqāt Sharh Mishkā]

(4) The virtues of the Rightly Guided Caliphs are beyond numeration. Their names are close to صلى الله عليه وآله and the Messenger of Allāh تعالى and such that, سبحان الله, the letters in الله لا إله إلا الله محمد رسول الله are twelve and likewise in الله. Hadrat Abū Bakr as-Siddīq, Hadrat 'Umar ibn al-Khattāb, Hadrat 'Uthmān ibn 'Affān and Hadrat 'Alī ibn Abī Tālib all contain twelve letters each. The Prophet صلى الله عليه وسلم stated, خير القرون قرني, “From all eras my era is the best.” In قرني قاف indicates to Siddīq, راء to 'Umar, نون to 'Uthmān and ياء to 'Alī. It is as though their era is the era of the Prophet صلى الله عليه وسلم. Further the Prophet صلى الله عليه وسلم lived for sixty three years. Likewise these four Caliphs lived for sixty three years with the exception of Hadrat 'Uthmān رضي الله عنه.

(5) Within one hundred and twenty four thousand Prophets every Prophet is superior

above the entire world and in this attribute of Prophethood they are all equal. However the special attributes of some Prophets have been mentioned in the Qur'an or Hadith. Some Prophets have been mentioned by name only and the majority of them are not known to the world, not even by name, but belief in all of them is required. Disrespecting any one of them is disbelief. Likewise all the Companions are equal in the attribute of Companionship but the special attributes of some of them have been mentioned in the Qur'an or Hadith. Some are only known by name and the majority of their blessed names are not even known. However in Companionship all of them are equal and honouring and respecting all of them is necessary. Disrespect towards any Companion is the cause of severe deprivation, upon which the Qur'an-e-Karim and authentic Hadiths bear testimony.

(6) No Companion is a Fāsiq (wrongdoer) or Fājir (transgressor). All the Companions are pious and devout, i.e. firstly they do not commit wrongdoing and if they do then Allāh ﷻ gives them the ability to repent and by presenting themselves in the court of the Messenger of Allāh ﷺ they plead, "O Messenger of Allāh! Purify me." Companionship and wrongdoing cannot be combined. Just as Prophets are impeccable from wrongdoing, similarly all the Companions are protected and safeguarded from wrongdoing because the Qur'an-e-Karim bore testimony to the piety and asceticism of all of them and promised them all forgiveness and paradise. Allāh ﷻ states,

"Allāh decreed upon them the words of piety and they were more deserving and suitable for it." [48:26]

"Indeed those people who keep their voices lowered in the presence of the Messenger of Allāh, they are those whose hearts Allāh has tested for piety." [49:3]

"They are free from what people say and for them are forgiveness and an honourable sustenance." [24:26]

"And all the Companions have been promised paradise by Allāh." [4:95]

"These Companions are truthful." [49:15]

"Allāh is pleased with them and they are pleased with Him." [5:119]

"And Allāh made disbelief, wrongdoing and disobedience hateful in your hearts." [49:7]

These attributes cannot be those of wrongdoers. Anyhow all the Prophets **عليهم الصلاة والسلام** are impeccable and all the Companions **رضي الله عنهم** are protected from wrongdoing. Rather Allāh has placed such hate in their hearts towards wrongdoing just as we hate dirt and impurity.

(7) Most historical reports are mistaken and inaccurate. History is recorded in accordance with the historian's viewpoint. In these accounts there are many distortions of the Rawāfid and

Khawārij. Those historical reports which impute wrongdoing to any Companion are rejected because the Qur'ān declares the Companions as just and pious. The Qur'ān is truthful and these historical narrations are false. It is easy to accept the mistake of the narrator but accepting the wrongdoing of a Companion is difficult because believing him as a wrongdoer necessitates belying the Qur'ān-e-Karīm.

(8) By believing a Companion as a wrongdoer, neither is the Qur'ān affirmed nor is any Hadīth reliable. In other words the entire religion is destroyed because, regarding the Qur'ān, the Merciful Lord states,

“This Book; there is no doubt in it. It is guidance for the pious.” [2:2]

Furthermore it is apparent that the Qur'ān is pure from doubt and conjecture only when no doubt is cast upon Hadrat Jibrīl عليه الصلاة والسلام. He is trusted in such a manner that as he receives from Allāh, without any alteration, he conveys to the Noble Prophet صلى الله عليه وسلم. Then he in turn is absolutely truthful in such a way that, just as he receives the Qur'ān from Hadrat Jibrīl عليه الصلاة والسلام, he conveys it to the Companions. Then all the Companions are upright, reliable, pious, honest and devout in that just as they receive the Qur'ān from the Prophet صلى الله عليه وسلم they convey it to the Ummah without any alteration or tampering. Hence just as it is necessary to affirm the truthfulness, purity and piety of Hadrat Jibrīl صلى الله عليه وسلم and the Prophet صلى الله عليه وسلم, it is similarly required to affirm the uprightness, reliability and trustworthiness of the Companions. This is because if they are wrongdoers and transgressors then the reliability of the Qur'ān ceases to remain as there is a doubt whether the Companions changed or tampered with the Qur'ān.

For instance if Amīr Mu'āwiyah رضي الله عنه was doubted as being a wrongdoer and transgressor, whereas he is a scribe of revelation, then a doubt arises as to whether he correctly recorded the Qur'ān or not. Likewise whichever Companion is labeled a wrongdoer then that very Āyat of the Qur'ān which was received through him becomes doubtful. In other words the authenticity of the Qur'ān is dependent upon the Noble Companions being trustworthy, truthful, upright and reliable believers.

Allāh did not reveal the Qur'ān-e-Karīm in a book form like the Torāt and Injīl and the Prophet صلى الله عليه وسلم did not collate it into book form either. Rather Qur'ānic Āyats were left in a scattered state with the Noble Companions. Then Hadrat Siddīq-e-Akbar رضي الله عنه, with the assistance of all the Noble Companions, collated it in such a way that all Muslims became compelled to accept the Noble Companions as being pious and devout believers due to the authenticity of the Qur'ān.

This is the state of the Qur'ān. As for Hadīth, it is apparent that the authenticity of all the Hadīths is dependent upon the truthfulness of the Noble

Companions because whatever Hadīths we heard, we have heard them by means of the Noble Companions. If they were wrongdoers then no Hadīth is reliable because the word of a wrongdoer is unreliable. Thus how can one remain a Muslim after labeling the Companions wrongdoers? If the first rail carriage attached to the train engine is detached from the engine, then how will the remaining carriages remain safe? The Noble Companions are the first carriage of Islām, attached directly to the Noble Prophet صلى الله عليه وسلم. If their Imān is not correct then the Imān of no Muslim is correct up to the Day of Judgement.

(9) The hearts of the Noble Companions were absolutely pure from hatred, envy and jealousy because the Qur'ān-e-Karīm thus clarifies regarding them,

“The Companions of the Messenger of Allāh are harsh upon the disbelievers, merciful amongst one another.” [48:29]

When Allāh تعالى is declaring their mercy amongst one another, then how can it be that they are enemies of one another? All the battles of the Noble Companions were for the sake of Allāh تعالى and not for selfish desires. Some of them were upon a misunderstanding and some were upon absolute truth but those who made a mistake did so due to a qualified interpretation which is not Harām in Sharī'ah. The clear proof of this is found in the following matters:

(a) Amīr-ul-Mu'minīn Hadrat 'Alī Murādā رضي الله عنه defeated Hadrat 'Ā'ishah Siddiqah رضي الله عنها in the Battle of Jamal and when the camel, upon which Hadrat 'Ā'ishah was seated, was struck down she was not arrested. With the utmost honour and respect, like the reverence of an honourable mother, she was escorted back to Madīnah Munawwarah. Neither was her wealth seized nor were any soldiers of her army subjected to any severity. When the Khawārij objected to what they perceived as the capture and release of enemies, Hadrat 'Alī رضي الله عنه responded, “Hadrat 'Ā'ishah Siddiqah, by the order of the Qur'ān, is our mother. Allāh تعالى states,

“Forbidden upon you are your mothers.” [4:23]

If one does not accept Hadrat 'Ā'ishah as our mother then he is a disbeliever and if he knows she is our mother but considers it permissible to keep her like a slave woman then he is also a disbeliever.” [Sawā'i-q-ul-Muhriqah]

If this battle was due to selfish desires and Amīr-ul-Mu'minīn Hadrat 'Alī Murādā رحمه الله had hatred in his heart towards Hadrat 'Ā'ishah Siddiqah رضي الله عنها then at that time just one strike of the sword would prove it. Why was the sword not struck? How could it be struck when the battle was due to them all seeking truth and not selfish desires عنهم رضي الله عنهم?

(b) During the very era of the battle between Hadrat 'Alī Murtadā and Amīr Mu'āwiyah, Hadrat 'Aqīl ibn Abī Tālib رضي الله عنه i.e. the brother of Hadrat 'Alī Murtadā رضي الله عنه met Amīr Mu'āwiyah رضي الله عنه. Amīr Mu'āwiyah gave the utmost honour and respect to him. He gifted him one hundred thousand dirhams and fixed an annual salary of one hundred thousand dirhams for him. During this period Hadrat 'Aqīl would say that the truth is with Hadrat 'Alī. [Sawā'i-q-ul-Muhriqah] If the battle was due to selfish desires then how come he was treated so well like this?

(c) In the presence of Amīr Mu'āwiyah رضي الله عنه a poet recited some couplets in great praise of Hadrat 'Alī رضي الله عنه. Amīr Mu'āwiyah رضي الله عنه enthused upon every couplet exclaiming, "Indeed 'Alī is like this!" On the ending of the poem Amīr Mu'āwiyah رضي الله عنه gifted the poet seven thousand Ashrafīs (gold coins). Someone asked, "O Amīr! When you are such a firm believer in Hadrat 'Alī رضي الله عنه then why are you fighting with him?" He replied that this battle is due to the blood of Hadrat 'Uthmān رضي الله عنه, i.e. not a religious conflict.

(d) On one occasion Hadrat Imām Hasan رضي الله عنه met Amīr Mu'āwiyah رضي الله عنه who stated, "Today I wish to give you such a gift that no one has ever gifted to anyone before" Upon saying this he gifted him four hundred thousand dirhams which Imām Hasan رضي الله عنه accepted. [Kitāb-un-Nāhiyah]

إن شاء الله، هذه المناقشة آتية لاحقاً، اقرأ تلك آيات قرآن شريف ودراسة هذه الأحداث. سوف تصبح متأكد أن هذه المعارك لم تكن بسبب رغبات شخصية بل من أجل مصلحة الله تعالى.

In the way of truth was their struggle and fortune!

**In the grip of the Shar'ah were their reins!
When it made them zealous they became zealous!**

When it made them calm they became calm!

Therefore those historical reports and narrations which purport that their hearts had enmity towards one another, that they swore at one another or that their hearts were filled with hatred, then such history is false and such a narration and narrator is wrong because it opposes the Qur'ān. The Qur'ān states that they were merciful and kind to one another. In other words the Qur'ān is true and all the narrations and historical reports contradicting it, which falsify the Qur'ān, are entirely wrong.

A Parable:

Once a Sunnī and Shī'ah had a debate. The Sunnī asked the Shī'ah, "In your opinion are Hadrat Abū Bakr Siddiq رضي الله عنه and Hadrat 'Umar Farūq رضي الله عنه currently undergoing punishment or reward?" The Shī'ah replied, "Punishment." The Sunnī asked, "Allāh تعالى is stating,

“Allāh will not punish them whilst you are among them.” [8:33]

When the presence of the Prophet ﷺ prevents punishment and they are both sleeping in the vicinity of the Prophet ﷺ and the Prophet ﷺ is with them then how will they be punished? Furthermore how can fire reach within that Blessed Green Dome where seventy thousand angels constantly recite blessings and peace? If Siddiq and Fāruq رضي الله عنهما are suffering grave punishment, we seek refuge in Allāh تعالى from thinking such, then it necessitates that the Blessed Green Dome of the Prophet ﷺ is filled with fire. We seek refuge in Allāh تعالى from such belief.” Upon this the Shī'ah was compelled to silence.

(10) It is extremely necessary and a great obligation that we do not give our personal opinions nor think ill of any of the Noble Companions رضي الله عنهم with regard to the battles amongst them. One must know with certainty that all of them were truthful and devoutly pious. One who is compelled to speak on this matter out of necessity must understand that Amīr-ul-Mu'minīn Hadrat 'Alī Murtadā رضي الله عنه was the Rightful Caliph of his time. All the Noble Companions who were against him were upon a misunderstanding and rebelled against him. Amongst them some became aware of their mistake and later became penitent such as Umm-ul-Mu'minīn Hadrat 'Ā'ishah Siddiqah رضي الله عنها and those with her. Some were unable to become aware of their mistake till the

رضي الله عنه Hadrat Amīr Mu'āwiyah رضي الله عنه and those who were with him. However their battles were due to misunderstanding.

Bāghī & Khārījī:

Bāghī (Rebel) is that group which opposes the Rightful Caliph due to some misunderstanding and not due to selfish desires. Khārījī are those people who disobey the Caliph of the Muslims to spread tribulation and chaos. The rulings for both these groups are distinct. In relation to rebels the Qur'an-e-Karīm thus states,

“And if two groups of Muslims fight one another, make peace between them. Then if one group rebels against another group, fight the rebels until they return to the command of Allāh. Then if they return, make peace with them.” [49:9]

In other words the rebels cannot be called wrongdoers or transgressors etc. They have been called believers by the Qur'an-e-Karīm. Regarding Imām Hasan رضي الله عنه the Noble Prophet ﷺ stated, “This son of mine is a Sayyid (master). Through him, Allāh will reconcile two great factions of Muslims.” This is what happened because Imām Hasan رضي الله عنه made peace with Amīr Mu'āwiyah رضي الله عنه thereby saving the blood of thousands of Muslims.

Khārījīs are irreligious, troublemaking evil wrongdoers. Regarding those who would break

away from Hadrat 'Alī رضي الله عنه, the Noble Prophet صلى الله عليه وسلم stated, "They will leave the religion like an arrow passes its target."

There is a difference like that of earth and heaven between a rebel and a Khārījī which definitely ought to be kept in mind. The people of Nehrawān who opposed Hadrat 'Alī رضي الله عنه were Khārījīs. Hadrat Amīr Mu'āwiyah رضي الله عنه opposed Hadrat 'Alī in the Battle of Sifīn and Hadrat 'Ā'ishah Siddiqah رضي الله عنها opposed Hadrat 'Alī in the Battle of Jamal. These two battles were due to a mistaken understanding. Then when Imām Hasan رضي الله عنه reconciled with Amīr Mu'āwiyah رضي الله عنه afterwards Amīr Mu'āwiyah رضي الله عنه became the Rightful Amīr-ul-Mu'minīn (Commander of the Believers). This is the belief of Ahl-us-Sunnah Wa'l Jamā'ah.

Anyhow whenever any of the Companions are mentioned it must be with goodness, bearing in mind their honour and respect. Moreover as the word "bāghī (rebel)" has disrespectful connotations in our Urdu usage, thus it is not to be used for Hadrat Amīr Mu'āwiyah رضي الله عنه or his group or for any Companion. The reason being that in our usage traitors and enemies of a nation and its people are called bāghī. With the change of usage the ruling also changes.

Qur'ānic Āyats on the Excellence of the Prophetic Companions (Sahābah) رضي الله عنهم

There are many Qur'ānic Āyats and Hadīths of the Prophet صلى الله عليه وسلم on the excellence of the Noble Companions رضي الله عنهم. These Āyats and Hadīths are of two types:

(1) One type are those relating to a specific Companion, such as four Āyats on the Caliphate of Siddīq-e-Akbar and twelve Āyats on his excellence, four Āyats on the excellence of 'Umar Fārūq and fifteen Āyats of Sūrah Dahr on the excellence of Hadrat 'Alī Muradā, Hadrat Fātimah Zahrā', Imāmāyn Hasanayn Karīmāyn and Fidāh رضي الله عنهم. Āyats of Sūrah Ahzāb are on the excellence of the Prophetic Wives. There are nineteen Āyats of Sūrah Nūr on the excellence, purity and chastity of Hadrat 'Ā'ishah Siddiqah رضي الله عنها and so on. If we had no concern for the length of this epistle then we would quote all these Āyats along with their commentary. Whoever has interest should study our Fehrist-ul-Qur'ān.

(2) The second type of Āyats and Hadīths are those regarding the virtues of the Noble Companions generally. There are many of these too. We shall briefly present some Āyats. Readers ought to look to the words of their Lord and reflect upon the manner in which our Generous Lord has declared the piety, purity, faith, reliability, trustworthiness, truthfulness, justice and so on of the Companions. He states,

(1) “Those from amongst you who gave charity and did Jihād before the conquest of Makkah are not equal; they possess greater rank than those who gave charity after the conquest of Makkah and Allāh has promised paradise to all of them.” [57:10]

(2) “They are harsh upon the disbelievers, merciful amongst one another. You will see them bowing and prostrating.” [48:29]

(3) “Like a cultivation that sprouted its shoot, then strengthened it, then thickened and then stood firm upon its stem pleasing the farmer so that the disbelievers are enraged with them.” [48:29]

In this Āyat Allāh ﷻ mentioned the worship, bowing and prostration of the Noble Companions رضى الله عنهم and their merciful and kind nature towards one another. Along with this He gave the fatwā of disbelief upon those unfortunate ones who burn and hate any Companion. The Qur’ān itself clearly gives a fatwā of disbelief upon the enemy of any Companion. One should take heed from this.

(4) “Charity is for those poor emigrants who were expelled from their homes and their wealth, seeking the favour of Allāh and His consent and assisting Allāh and His Messenger. It is they who are the truthful.” [59:8]

In this Āyat Allāh ﷻ declared all the emigrant Companions (Muhājirūn of Makkah) as truthful in faith and actions.

(5) “And those who accepted this city as their home and accepted faith before them, befriend those who emigrated towards them and in their hearts do not find any need for what they have been given and they prefer the emigrants above themselves despite being in dire need themselves; and whoever is saved from the greed of his soul then he is successful.” [59:9]

In this Āyat Allāh ﷻ gave testimony to the faith, generosity, hospitality and success of all the helper Companions (Anṣār of Madīnah).

(6) “And those who came after them say, ‘Our Lord! Forgive us and our brothers who came before us and do not make our hearts bear hatred towards the believers. Our Lord! Indeed You are Compassionate, Merciful.’” [59:10]

In this Āyat Allāh ﷻ described that the recognition of Muslims, who are to come until Judgement Day, is that they make supplication for all the Companions and that their hearts are pure from any hatred towards the Companions. Hence there are three groups of Muslims – emigrant Companions, helper Companions and their truthful devotees who pray for their wellbeing. Now think which group do those bearing hatred towards any Companion belong

to? The one bearing hatred towards the Noble Companions is expelled from all three groups of Muslims.

- (7) “And those who believed and emigrated and fought in the path of Allāh, and those who gave them shelter and help – they are all true believers; for them are forgiveness and an honourable sustenance.” [8:74]

In this Āyat Allāh ﷻ named all the emigrant and helper Companions and declared their true faith and acceptance in His court.

- (8) “Indeed those people who keep their voices lowered in the presence of the Messenger of Allāh, they are those whose hearts Allāh has tested for piety; for them are forgiveness and a great reward.” [49:3]

In this Āyat Allāh ﷻ declared the piety, forgiveness and great reward for all the Prophetic Devotees, i.e. Noble Companions.

- (9) “Allāh decreed upon them the words of piety and they were more deserving and suitable for it; and Allāh is the Knower of everything.” [48:26]

From this it is known that piety and purity is necessary for all the Noble Companions just as light is for the sun and heat is for fire. Just as the sun cannot become dark and fire cannot become cool, likewise no Companion can be a wrongdoer or corrupt.

- (10) “And the foremost, first ones, emigrants, helpers and those who followed them with goodness, Allāh is pleased with them and they are pleased with Him and He has prepared for them gardens under which rivers flow. They will live therein forever. This is great success.” [9:100]

In this Āyat three things were announced regarding all the Companions. Allāh ﷻ is pleased with them, they are pleased with Him and paradise with its bounties is guaranteed for them.

- (11) “Then if they believe as your Companions have believed then they will attain guidance; and if they turn away then they are being stubborn.” [2:137]

In this Āyat it was declared that only those claimants of Īmān who have Īmān like the Companions did are upon guidance, i.e. the Companions are the benchmark of Īmān.

- (12) “And when it is said to them, ‘Believe like these people (i.e. the Noble Companions) have believed,’ they say, ‘Shall we believe as fools believe?’ It is they who are fools but they do not know.” [2:13]

In this Āyat it is clarified that one whose faith is not like that of the Companions is a hypocrite and utter fool. Ponder over the testimony of these Āyats. Can any Companion be a wrongdoer and transgressor? We seek refuge in Allāh ﷻ from such belief!

Blessed Hadiths on the Excellence of the رضي الله عنهم (Sahābah)

Many Hadiths have been narrated on the excellence of the Noble Prophetic Companions رضي الله عنهم. Some are mentioned here briefly:

(1) رحمة الله عليهما Bukhārī and Muslim narrated from Hadrat Abū Sa'īd Khudrī رضي الله عنه وسلم stated, "Do not speak ill of any of my Companions. If you spent gold equal to the mountain of Uhud in charity, it is not equal to a handful of their charity or even half of that."

(2) Muslim رحمه الله عليه narrated from Hadrat Abū Mūsā Ash'arī رضي الله عنه وسلم stated, "The stars are a protection for the heavens and I am a protection for my Companions and my Companions are a protection for my Ummah."

(3) Tirmidhī رحمه الله عليه narrated from Hadrat Jābir رضي الله عنه وسلم stated, "Hellfire cannot touch that Muslim who saw me."

(4) Muslim and Bukhārī رضي الله عليهما narrated from Hadrat Imrān ibn Husayn رضي الله عنه وسلم stated, "The best of my Ummah are those of my generation, then those after them, then those after them." In other words firstly the Sahābah, then Tābi'in and then Taba' Tābi'in.

(5) Tirmidhī رحمه الله عليه narrated from Hadrat 'Abdullāh ibn Mughaffāl رضي الله عنه وسلم stated, "Fear Allāh Prophet regarding my Companions. Do not make them a target after me. Whoever loved them, it is due to love for me that he loved them. Whoever hated them, it is due to hatred for me that he hated them. Whoever annoyed them indeed annoyed me. Whoever annoyed me indeed annoyed Allāh. Whoever annoyed Allāh then He will be seized."

(6) Rizayn رحمه الله عليه narrated from Hadrat Imrān ibn Khattāb رضي الله عنه وسلم stated, "My Companions are like stars so whichever one of them you follow you will be guided."

(7) Tirmidhī رحمه الله عليه narrated from Hadrat 'Abdullāh ibn 'Umar رضي الله عنهما stated, "When you see those who insult my Companions then say, 'May the curse of Allāh be upon your evil.'"

(8) Daylamī رحمه الله عليه narrated from Hadrat Anas رضي الله عنه وسلم stated, "When Allāh intends goodness for someone then He casts the love of my entire Companions in his heart."

(9) Khatīb and Dāraqutnī رضي الله عليهما narrated from Hadrat Abū Hurayrah رضي الله عنه وسلم stated, "People will increase and my Companions will decrease so do not insult my Companions."

(10) Tabarānī and Hākim **عليهما الله** رحمة الله **رضي الله عنه** narrated from Hadrat 'Uwaymir ibn Sā'idah **رضي الله عنه** that the Prophet **صلی الله علیه وسلم** stated, "Allāh chose me and chose my Companions for me. From them he chose my helpers and advisors. Whoever insults them then may the curse of Allāh, His angels and all mankind be upon him. Allāh will not accept his obligatory or voluntary actions."

This has also been narrated with a slight variation by Khathīb, 'Uqaylī, Imām Baghawī, Abū Nu'aym and Ibn 'Asākir **رحمة الله عليهم**.

(11) Dāraqutnī **عليه الله** رحمة الله narrated from Hadrat 'Alī Murradā **رضي الله عنه** that the Prophet **صلی الله علیه وسلم** stated, "Some people will claim to love us, the Prophetic Family, but will not be true in their claim because they will insult Abū Bakr and 'Umar."

This narration has been narrated by Hadrat Fātima Zahrā', Hadrat Umm-e-Salamah and Hadrat Ibn 'Abbās **رضي الله عنهم** with a slight variation through different chains.

(12) Tabarānī and Abū Ya'lā **عليهما الله** رحمة الله **رضي الله عنه** narrated from Hadrat Anas **رضي الله عنه** that the Prophet **صلی الله علیه وسلم** stated, "My Companions are like salt in food and food without salt does not taste right." In other words the Imām of someone cannot be right without my Companions.

AHL-UL-BAYT AT'HĀR (PURE PROPHETIC FAMILY) **رضي الله عنهم**

Just like the Noble Prophet **صلی الله علیه وسلم** is the best of all Prophets, likewise his Pure Prophetic Family is better than all other Prophets' families. His Companions are better than all other Prophets' companions, his parents are better than all other Prophets' parents, his city is better than all other Prophets' cities, his blessed era is better than all other Prophets' eras. In short, superiority is under his blessed feet. Anything or any person connected to his blessed person gains superiority. There are many Qur'ānic Āyats and Hadīths on the excellence of the Pure Prophetic Family which we have gathered in Fehrist-ul-Qur'ān.

Firstly it is necessary to understand who the Prophetic Family (Ahl-ul-Bayt) is. The linguistic meaning of the word "Ahl" denotes belonging. Thus it is said people of knowledge, people of wealth, people of kingdom etc. therefore Ahl-ul-Bayt means the People of the House, i.e. Family. "Āl" is made from this "Ahl" and is in the same meaning but "Ahl" is connected to family, people, knowledge and wealth etc. However "Āl" is only connected to those people possessing worldly or religious honour and respect. Technically "Āl" is used for wife and children as well as special servants. The Qur'ān-e-Karīm referred to the wife and children of Hadrat 'Imrān as "Āl-e-'Imrān." In fact a whole Sūrah is called "Āl-e-'Imrān," in which Hadrat Hanah **رضي الله عنها** (the wife of Hadrat 'Imrān **رضي الله عنه**) and

- (2) “Allah only wills to remove every impurity from you, O People of the House.” [33:33]

This entire section addresses the Pure Prophetic Wives. The Āyats before and after this Āyat also address them. If this Āyat only includes Hadrat Fātimah and Imāmayn Hasanayn Katīmayn, excluding the Wives, then the speech of Allāh loses sequence in a way which is unrectifiable.

- (3) "So the family of Fir'awn picked him up so that he would become for them an enemy and worry." [28:8]

Hadrat Asiyah رضي الله عنها picked up Hadrat Mūsā عليه الصلاة والسلام from the river and she was the wife of Fir'awn. Allāh تعالى referred to her as "Āl-e-Fir'awn." It is understood that in Qur'ānic terminology, "Āl" includes wife.

- (4) “Thus We rescued him and his family from the great disaster.” [21:76]

The believing wives and children of Hadrat Nūh عليه الصلاة والسلام are his "Āl" as per this Āyat.

- (5) "She said, 'Woe to me! Will I bear a child whilst I am old and my husband is old? This is something extraordinary.' The angels said, 'Do you wonder at the command of Allāh? May the mercy of Allāh and His blessings be upon you, O People of the House. Indeed only He is Praiseworthy, Honoured.'" [11:72-73]

In this Āyat the angels addressed Hadrat Sārah رضي الله عنها, who was the wife of Hadrat Ibrāhīm عليه الصلاة والسلام, as "Ahl-ul-Bayt." It is understood that the wife of Hadrat Ibrāhīm عليه السلام is from his family.

These Āyats have been presented by way of example. Otherwise in the Qur'ān there are countless Āyats in which a wife is referred to as "Āl" or "Ahl-ul-Bayt."

When Hadrat 'Ā'ishah رضي الله عنها was falsely accused, the Prophet صلى الله عليه وسلم said, "I only know goodness about my Family." [Bukhārī]

No Āyat or Hadīth states that only children are from the "Ahl-ul-Bayt" and that wives are not. This is mere conjecture. The Hadīth of Kisā', from which some people cause confusion, will be explained in the second chapter, **أَنَّ شَاءَ اللَّهِ**.

Indeed it is apparent that from all the Pure Wives, Hadrat Khadijah رضي الله عنها and Hadrat 'Ā'ishah رضي الله عنها possess greatest rank because when the Prophetic Wives رضي الله عنهن are spoken of, they immediately come to mind. From the Blessed Children, Hadrat Fātimah Zahrah and Imāmāyn Hasanayn Karīmāyn are of highest rank such that when the Prophetic Family رضي الله عنهم is spoken of, they immediately come to mind. However this does not necessitate that there are no wives other than these two (Hadrat Khadijah and Hadrat 'Ā'ishah) and that there are no family members other than these three (Hadrat Fātimah, Imām Hasan and Imām Husayn).

Qur'ānic Āyats on the Excellence of the Prophetic Family (Ahl-ul-Bayt) رضي الله عنهم

The virtues of the Prophetic Family رضي الله عنهم صلى الله عليه وسلم of the Noble Prophet صلى الله عليه وسلم are, like the stars of the sky and the particles of the earth, beyond numeration. Why should it not be so? When the Prophet صلى الله عليه وسلم wipes his hand upon the mat of Hadrat Jābir رضي الله عنه then that mat becomes fireproof. What then can be said of Hadrat Fātimah Zahrā رضي الله عنها and Imāmyn Hasanayn Karīmayn رضي الله عنهما, whose blessed bodies are from the blessed bloodline of the Best of Messengers صلى الله عليه وسلم? What can be said of Hadrat 'Ā'ishah Siddiqah رضي الله عنها صلى الله عليه وسلم upon whose blessed lap the Prophet صلى الله عليه وسلم passed away and in whose blessed room he is resting until Judgement Day? What can be said of Hadrat 'Alī Murtadā رضي الله عنه صلى الله عليه وسلم, who is included within the Five Pure Ones (Panj Tan Pāk – the Prophet صلى الله عليه وسلم, Hadrat 'Alī, Hadrat Fātimah, Imām Hasan and Imām Husayn رضي الله عنهم) and also the Four Closest Companions (Chār Yār – Hadrat Abū Bakr, Hadrat 'Umar, Hadrat 'Uthmān and Hadrat 'Alī رضي الله عنهم); one hand is within Ahl-e-Kisā' and the other hand within Khulafā'-e-Rāshidīn. Only Hadrat 'Alī رضي الله عنه صلى الله عليه وسلم is the Origin of the descendants of the Prophet صلى الله عليه وسلم. Sainthood (Wilāyat) is distributed from the door of Hadrat 'Alī رضي الله عنه صلى الله عليه وسلم. Hadrat 'Alī is the Solver of difficulties with the power gifted by Allāh تعالى.

On the virtues of the Noble Prophetic Family there are two types of Āyats and Hadīths. One category is of those specifically regarding one personality. The second category is what relates to the Prophetic Family generally. We shall briefly present both types of Āyats and Hadīths. Read them and refresh your Imān:

- (1) **“Allāh only wills to remove every impurity from you, O People of the House.”** [33:33]

It is understood that Allāh تعالى kept the Prophetic Family pure from every internal and external impurity. The Noble Prophet صلى الله عليه وسلم would smell Hadrat Fātimah Zahrā رضي الله عنها صلى الله عليه وسلم and would say, **“She emanates the fragrance of paradise.”** [Mabsūt Sarkhasī]

Thus she is called “Zahrā’,” i.e. Flower of Paradise and from this very same Āyat the term Five Pure Ones (Panj Tan Pāk) has been taken because the five have been mentioned in the Hadīth of Kisā'. When the Prophet صلى الله عليه وسلم recited this Āyat there were only five personalities covered with his blessed shawl – the Prophet صلى الله عليه وسلم, Hadrat 'Alī, Hadrat Fātimah, Imām Hasan and Imām Husayn رضي الله عنهم. Their purity is proven from the above Qur'ānic Āyat.

- (2) **“Say, ‘I do not ask you any wage for Prophethood, except that you love my close ones.’”** [42:23]

It is understood that whoever did not love the Prophetic Family, he did not fulfill the right of the Prophet صلى الله عليه وسلم. Allāh تعالى grant us ability.

(3) **“And hold firmly the rope of Allāh and do not be divided.”** [3:103]

In Sawāi‘q-ul-Muhriqah, the rope of Allāh تعالى is explained as being the Noble Prophetic Family. Holding onto them firmly is the means to salvation. There are also many more narrations in its commentary.

(4) **“Say, ‘Come; we bring our children and you bring your children, we bring our women and you bring your women, we bring ourselves and you bring yourselves.’”** [3:61]

In this Āyat there is such bright praise in honour of Hadrat ‘Alī Murtadā, Hadrat Fātimah Zahra’ رضي الله عنهم Karīmāyn Hasanayn Karīmāyn due to which one’s Īmān is brightened. The Prophet صلى الله عليه وسلم declared Hadrat ‘Alī Murtadā as his own self, Imāmāyn Hasanayn Karīmāyn as his own sons and Hadrat Fātimah Zahra’ is included within the ladies. The Prophet صلى الله عليه وسلم took these very four personalities and challenged the people of Najrān.

(5-21) **“They fulfill their vows and they fear a day the evil of which is widespread.”** [76:7-21]

These fifteen Āyats were revealed on the virtues of Hadrat ‘Alī, Hadrat Fātimah, Imām Hasan,

رضي الله عنهم Imām Husayn and Hadrat Fidah رضي الله عنهم when the blessed personalities of Hadrat ‘Alī, Hadrat Fātimah and Hadrat Fidah made a vow of fasting for three days on the occasion of the illness of Hadrat Hasan and Hadrat Husayn and kept the fasts upon their recovery. At the time of Ifār on the first day a destitute, on the second day a pauper and on the third day a captive arrived hungry. Thus every day the bread for Ifār was given to those in need and these blessed personalities slept hungry even after fasting. Upon this these Āyats were revealed in which their great rank was mentioned. سبحانه [Khāzin, Rūh-ul-Bayān, Khazā’in-ul-‘Irfān etc.]

(22) **“Allāh will not punish them whilst you are among them.”** [8:33]

Blessed Hadīths on the Excellence of the Prophetic Family (Ahl-ul-Bayt) رضي الله عنهم

Many Hadīths are narrated on the excellence of the Pure Prophetic Family رضي الله عنهم. Some are hereby presented:

- (1) Tabarānī and Hākim عليهما رحمة الله رضي الله عنه narrated from Hadrat Abū Hurayrah رضي الله عنه that the Prophet صلى الله عليه وسلم stated, "I took a promise from Allāh that whoever I marry from my Ummah, or whoever I marry my children to, they will be with me in paradise."
- (2) Abul Qāsim رضي الله عنه narrated from Hadrat 'Imrān ibn Husayn رضي الله عنه that the Prophet صلى الله عليه وسلم stated, "I took a promise from Allāh that no one from my Family will go to hellfire."
- (3) Ibn 'Asākir رضي الله عنه narrated from Hadrat 'Alī Murādā رضي الله عنه that the Prophet صلى الله عليه وسلم stated, "Whoever had any dealing with my Family, I will give its award on Judgement Day."
- (4) Hākim رضي الله عنه narrated from Hadrat Abū Dhar رضي الله عنه that the Prophet صلى الله عليه وسلم stated, "My Family is like the Ark of Prophet Nūh والصلوة والسلام عليه. Whoever boarded it is saved and whoever turned away from it is drowned."

(5) Daylamī رضي الله عنه narrated from Hadrat Abū Sa'īd رضي الله عنه that the Prophet صلى الله عليه وسلم stated, "May the anger of Allāh be upon the one who gives me grief by annoying my Family."

(6) Tirmidhī, Ibn-e-Mājah, Ibn-e-Hibbān and Hākim رضي الله عنهم narrated that the Prophet صلى الله عليه وسلم stated, "Whoever fights with my Family I am against him and whoever makes peace with my Family I am at peace with him."

(7) Tirmidhī and Ahmad رضي الله عليهما narrated from Hadrat 'Alī Murādā رضي الله عنه that the Prophet صلى الله عليه وسلم stated, "Whoever loves me, Hasan, Husayn, their mother and their father will be with me in paradise."

(8) Ibn-e-Mājah and Hākim رضي الله عليهما narrated from Hadrat Anas رضي الله عنه that the Prophet صلى الله عليه وسلم stated, "The children of 'Abdul Mutalib are the leaders of paradise. Me, Hamzah, 'Alī, Ja'far, Hasan, Husayn and Mahdī."

(9) Ahmad and Hākim رضي الله عليهما narrated that the Prophet صلى الله عليه وسلم stated, "On the Day of Judgement all blood and in-law relations will break except for my blood and in-law relations."

(10) Bazzār, Abū Ya'lā and Tabarānī رضي الله عنهم narrated from Hadrat 'Abdullāh ibn Mas'ūd

صلى الله عليه وسلم رضي الله عنه stated, "Allāh made hellfire forbidden for Fātimah and her children."

(11) Abū Bakr in Ghayābāt and Ibn Hajar in Sawā'iq-ul-Muhriqah عليهما الله رحمة الله narrated from Hadrat Abū Ayyūb رضي الله عنه رضي الله عنه that the Prophet صلى الله عليه وسلم stated, "On the Day of Judgement an announcement will thus be made, 'O people of resurrection! Lower your heads! Close your eyes! Fātimah bint Muhammad صلى الله عليه وسلم is about to cross the Bridge. Then Hadrat Fātimah Zahra' رضي الله عنها will pass at the speed of light with seventy thousand heavenly maidens.'"

(12) Tabarānī رحمه الله عليه narrated from Hadrat 'Abdullāh ibn 'Umar رضي الله عنهما رضي الله عنه that the Prophet صلى الله عليه وسلم stated, "We shall firstly intercede for our Family, then those nearest after that, then those nearest after that."

There are many more Hadīths too but these are sufficient for proof. May Allāh تعالى grant us true devotion towards all the Pure Family and Great Companions of His Beloved.

First Chapter

ABOUT AMĪR MU'ĀWIYAH رضي الله عنه

Lineage of Amīr Mu'āwiyah رضي الله عنه

His name is Mu'āwiyah and teknonym (kunya) is Abū 'Abdur Rahmān. His ancestry combines with that of the Beloved Prophet صلى الله عليه وسلم from his father's side and also from his mother's side on the fifth generation prior to their generation.

From his father – Mu'āwiyah (Abū 'Abdur Rahmān) ibn Sakhr (Abū Sufyān) ibn Harb ibn Umayyah ibn 'Abd Shams ibn 'Abd Manāf.

From his mother – Mu'āwiyah ibn Hind bint 'Utbah ibn Rab'ah ibn 'Abd Shams ibn 'Abd Manāf.

Hadrat 'Abd Manāf رضي الله عنه رضي الله عنه is the great great grandfather of the Noble Prophet صلى الله عليه وسلم because it is Muhammad ibn 'Abdullāh ibn 'Abdul Muttalib ibn Hāshim ibn 'Abd Manāf. The ancestry of Amīr Mu'āwiyah رضي الله عنه رضي الله عنه meets with that of the Prophet صلى الله عليه وسلم at Hadrat 'Abd Manāf رضي الله عنه رضي الله عنه. Therefore Amīr Mu'āwiyah رضي الله عنه رضي الله عنه is from the close relatives of the Blessed Prophet صلى الله عليه وسلم.

In-law Relation:

Amīr Mu'āwiyah رضي الله عنه رضي الله عنه is the brother-in-law of the Prophet صلى الله عليه وسلم as Umm-ul-

Mu'minīn Hadrat Umm-e-Habibah **رضي الله عنها** is the Pure Wife of the Prophet **صلى الله عليه وسلم** and she is the sister of Amīr Mu'āwiyah **رضي الله عنه**. Hence Amīr Mu'āwiyah is also an in-law relative of the Prophet **صلى الله عليه وسلم** and so he has a double relation to him – blood and in-law. In the Mathnawī Sharīf, Mawlānā Jalālud-dīn Rūmī **رحمة الله عليه** refers to Amīr Mu'āwiyah **رضي الله عنه** as the Uncle of the Believers in reference to this.

Birth of Amīr Mu'āwiyah **رضي الله عنه:**

I have not come across any authentic narration as to the birth of Amīr Mu'āwiyah **رضي الله عنه** but it is known by calculation that his birth was eight years prior to the Prophet **صلى الله عليه وسلم** openly expressing his Prophethood in Makkah Mukarramah.

Because he passed away in 60 Hijrī when he was seventy eight, and the Hijra occurred thirteen years after the revelation of Prophethood and the Prophet **صلى الله عليه وسلم** passed in the year 10 Hijrī, therefore Hadrat Amīr Mu'āwiyah was born eight years prior to the open expression of Prophethood.

Acceptance of Islām by Amīr Mu'āwiyah **رضي الله عنه:**

It is authentic that Amīr Mu'āwiyah **رضي الله عنه** accepted Islām on the day of the Treaty of Hudaibiyyah in 6 Hijrī. However due to the fear of the people of Makkah he kept his Islām hidden until the Conquest of Makkah when he revealed

his faith. Those who stated that he accepted Islām upon the Conquest of Makkah referred to him making his faith apparent. Likewise Hadrat 'Abbās **رضي الله عنه** secretly accepted Islām at the Battle of Badr but kept his faith hidden until the Conquest of Makkah. Some stated that he also accepted Islām upon the Conquest of Makkah however he had done so long before. In fact he went along with the disbelievers at Badr out of compulsion. This is why the Noble Prophet **صلى الله عليه وسلم** informed the Muslims not to kill Hadrat 'Abbās **رضي الله عنه** because he has been brought by compulsion.

The proof for Amīr Mu'āwiyah **رضي الله عنه** accepting Islām at Hudaibiyyah is the Hadīth which Imām Ahmad **رحمة الله عليه** narrated from Imām Bāqir ibn Imām Zayn-ul-'Ābidīn ibn Imām Husayn **رضي الله عنهم** that Hadrat 'Abdullāh ibn **رضي الله عنه** told Imām Bāqir **رضي الله عنه** 'Abbās that Amīr Mu'āwiyah **رضي الله عنه** said, "When the Prophet **صلى الله عليه وسلم** came out of Ihram I cut his blessed hair near Mount Marwah."

Furthermore that Hadīth is also a proof which **رحمة الله عليه** Bukhārī Sharīf narrated from Hadrat Tāwūs **رضي الله عنه** from Hadrat 'Abdullāh ibn 'Abbās **رضي الله عنه** that the one who cut the blessed hair of the Prophet **صلى الله عليه وسلم** was Amīr Mu'āwiyah **رضي الله عنه**. It is apparent that this haircut occurred on 'Umrāt-ul-Qadā' which took place one year after the Treaty of Hudaibiyyah in 7 Hijrī, because in Hajj-ul-Wadā' the Prophet **صلى الله عليه وسلم** performed Hajj-ul-Qirān and the Qārin does not get his hair cut on Mount Marwah but in

Mimā on the 10th Dhul-Hijjah. Moreover the Prophet ﷺ did not get his hair cut on Hajj-ul-Wadā' but got his blessed head shaved by Hadrat Abū Talhah رضى الله عنه. Therefore this cutting of the blessed hair of the Prophet ﷺ by Amīr Mu'āwiyah رضى الله عنه definitely occurred in 'Umrat-ul-Wadā' before the Conquest of Makkah.

It is understood that Amīr Mu'āwiyah رضى الله عنه had already accepted Islām before the Conquest of Makkah and not revealing one's faith due to an excuse, compulsion and in a state of unawareness is not wrongdoing. This is because Hadrat 'Abbās رضى الله عنه did not reveal his faith for approximately six years due to compulsion and moreover at that time it was not known that announcing one's Islām is necessary. Hence there is no objection upon either Amīr Mu'āwiyah nor upon Hadrat 'Abbās for keeping this faith hidden.

From this research of ours it is understood that Amīr Mu'āwiyah رضى الله عنه is from the believers of the Conquest of Makkah, not Mu'allaf-ul-Qulūb (new Muslims whose hearts were to be reconciled with Islām).

A Doubt & Its Removal:

Some people say that Amīr Mu'āwiyah رضى الله عنه accompanied the Prophet ﷺ in the Battle of Hunayn. Upon victory the Prophet رضى الله عنه gifted Amīr Mu'āwiyah رضى الله عنه one hundred camels and forty ūqiyahs weight of gold. If he was not from among those whose

hearts were to be reconciled with Islām then why would he be gifted this? Being in this category he is from the believers of the Conquest of Makkah and not from those who accepted Islām before.

Answer:

This gift of the Prophet ﷺ to Amīr Mu'āwiyah رضى الله عنه was an official gift and not to reconcile his heart with Islām. Similarly upon the arrival of wealth from Bahrayn the Prophet ﷺ gifted Hadrat 'Abbās رضى الله عنه so much money that Hadrat 'Abbās رضى الله عنه was unable to lift it. This official gift does not necessitate that Hadrat 'Abbās رضى الله عنه is among those whose hearts were to be reconciled because Prophetic gifts are different to gifts for reconciliation of hearts. The gift to Amīr Mu'āwiyah رضى الله عنه is of the first category (official gift). Indeed it is possible that this gift to Amīr Mu'āwiyah رضى الله عنه could have been a reason for the increased inclination in the heart of his father Hadrat Abū Sufyān رضى الله عنه towards Islām. The Prophet ﷺ announced that the house of Hadrat Abū Sufyān رضى الله عنه is "Dār-ul-Amān – abode of safety," granting him safety and this was for the reconciliation of his heart. [Ta'hīr-ul-Jinān]

How Amīr Mu'āwiyah رضى الله عنه Became a Governor (Hākīm):

The story of his becoming the governor of Damascus is as follows. When Hadrat Abū Bakr Siddiq رضى الله عنه conquered Syria he appointed

the brother of Amīr Mu'āwiyah, Yazīd ibn Abi Sufyān رضي الله عنه as the governor of Syria. Coincidentally Amīr Mu'āwiyah رضي الله عنه went with his brother to Syria. When Yazīd ibn Abi Sufyān was nearing the time of his death he appointed Amīr Mu'āwiyah as the governor in his place. This appointment occurred during the Caliphate of Hadrat 'Umar رضي الله عنه and he remained the governor during the Caliphate of Hadrat 'Umar رضي الله عنه and the entire duration of the Caliphate of Hadrat 'Uthmān رضي الله عنه for a period of twenty years. Then during the Caliphate of Hadrat 'Alī Murtadā رضي الله عنه he sought the retaliation for the killing of Hadrat 'Uthmān رضي الله عنه and asked that firstly the retaliation for his blood be sought. Eventually this led to Amīr Mu'āwiyah رضي الله عنه rebelling against Hadrat 'Alī Murtadā رضي الله عنه and becoming an independent governor of Syria. Then Imām Hasan رضي الله عنه became the Caliph for six months and gave up his position for the sake of Amīr Mu'āwiyah رضي الله عنه, who now became the leader of the entire Muslim World. In short, Amīr Mu'āwiyah رضي الله عنه became the governor during the Caliphates of Hadrat 'Umar and Hadrat 'Uthmān for twenty years and thereafter the leader for twenty years. In total he governed for forty years. Some mention of this will be made in the second chapter.

رضي الله عنه Amīr Mu'āwiyah

Amīr Mu'āwiyah رضي الله عنه passed away on 4th Rajab 60 Hijrī in Damascus due to paralysis. The correct opinion is that he was aged seventy eight

when he passed away. Other historians opined that he was eighty, eighty eight and eighty six but the first opinion is the strongest. The book Ikmal Fi Asmā'ir-Rijāl, written by the compiler of Mishkāṭ, either mistakenly states forty eight instead of seventy eight or it refers to his duration of governance. Allāh تعالیٰ knows best.

رضي الله عنه Amīr Mu'āwiyah During his final illness Amīr Mu'āwiyah رضي الله عنه continuously said, "If only I was an ordinary man of Quraysh who lived in the village of Dhī Tuwā and avoided these quarrels which I became involved in." At the time of passing away he made a will that, "I have with me some blessed nails of the Noble Prophet صلى الله عليه وسلم. After bathing my body they are to be placed upon my eyes. I also have some of his blessed hair, waistcloth, scarf and shirt. Please shroud me with these three blessed clothes of the Prophet صلى الله عليه وسلم and place his blessed hair upon my nose, ears etc. then leave me with the Most Merciful of the Merciful."

Proficiency & Capability of Amīr Mu'āwiyah رضي الله عنه

Amīr Mu'āwiyah رضي الله عنه was an extremely honest, generous and capable governor and respectable Companion. During the era of Hadrat 'Umar Fārūq and Hadrat 'Uthmān Ghānī رضي الله عنه he displayed exceptional qualities of governance, financially strengthening their Caliphates by sending wealth to Madīnah Munawwarah with ease. Both these Caliphs remained extremely happy with him. Hadrat

Umar Farūq رضى الله عنه was extremely vigilant and strict upon governors. On even the slightest of deficiencies he would dismiss governors. On the slightest of issues he dismissed a general such as Hadrat Khālīd ibn Walīd رضى الله عنه. Regardless of this he kept Amīr Mu'āwiyah رضى الله عنه, thus proving that even during such a long period of governance he did not make any notable errors.

Virtues of Amīr Mu'āwiyah رضى الله عنه

There are two types of virtues of Amīr Mu'āwiyah رضى الله عنه. A general and specific type. His general virtues are that he is an eminent and honourable Prophetic Companion. Thus he is included within the virtues of Companions as mentioned by Allāh تعالى in the Qur'ān-e-Karīm. Allāh has stated that He has promised all the Companions paradise. Piety and purity is necessarily declared for them. They are all truthful. Allāh is pleased with them. They are pleased with Him. They are greatly successful. Those who burn due to them and bear enmity towards them are disbelievers etc. Such Āyats have been mentioned in the preceding pages and Amīr Mu'āwiyah رضى الله عنه is certainly included within all of them.

Further Amīr Mu'āwiyah رضى الله عنه is a blood صلی الله علیه وسلم and in-law relation of the Noble Prophet رضى الله عنه. Therefore Amīr Mu'āwiyah رضى الله عنه is included in all the Āyats revealed regarding those close to the Prophet رضى الله عنه. Also صلی الله علیه وسلم is included within Amīr Mu'āwiyah رضى الله عنه.

all those virtues and excellences which were صلی الله علیه وسلم mentioned by the Prophet رضى الله عنه regarding his Noble Companions and the people close to him.

He صلی الله علیه وسلم stated, "My Companions are like stars so whichever one of them you follow you will be guided."

"If you spent gold equal to the mountain of Uhud in charity, it is not equal to a handful of the charity of my Companions or even half of that."

"Whoever loved them, it is due to love for me that he loved them. Whoever hated them, it is due to hatred for me that he hated them."

These Hadīths have been mentioned previously and Amīr Mu'āwiyah رضى الله عنه is included within all of them. Even if Amīr Mu'āwiyah رضى الله عنه did not possess any other specific virtue, these general virtues are nevertheless great. Just like those Prophets whose specific virtues have not been mentioned in the Qur'ān and Hadīth but are also honoured and must be respected. We have Imān upon them because Prophethood itself is a great rank. Likewise we must keep our belief regarding the Companions.

Point to Note: Closeness to a Prophet is a cause of increase in rank for a believer. Abū Lahab, Abū Jahl etc. are excluded from this because, although they had blood relation with the Prophet رضى الله عنه, they were disbelievers. Similarly صلی الله علیه وسلم

Kin'ān was destroyed even though he was the son of Prophet Nūh عليه الصلاة والسلام. Amīr Mu'āwiyah رضي الله عنه is a just, reliable believer and Companion. Therefore closeness to the Prophet صلى الله عليه وسلم is a cause of greatness in rank for him.

Specific Virtues of Amīr Mu'āwiyah رضي الله عنه:

Amīr Mu'āwiyah رضي الله عنه possessed many specific virtues besides having Companionship and closeness to the Messenger of Allāh صلى الله عليه وسلم. Some of these will now be mentioned.

(1) Amīr Mu'āwiyah رضي الله عنه was the Kātib-e-Wahy (Scribe of Revelation) and Kātib-e-Khutūt (Scribe of Letters) too, i.e. the Prophet صلى الله عليه وسلم would assign Amīr Mu'āwiyah رضي الله عنه with the task of writing his messages to rulers and emperors. It is in Saḥīḥ Muslim etc. that Amīr Mu'āwiyah رضي الله عنه would write in the presence of the Prophet صلى الله عليه وسلم.

Imām Abū Nu'aym رضي الله عنه stated that Amīr Mu'āwiyah رضي الله عنه was among the scribes of the Prophet صلى الله عليه وسلم and was eloquent, articulate and honourable.

Imām Madā'inī رضي الله عنه stated that Hadrat Zayd ibn Thābit رضي الله عنه was the scribe of revelation and Amīr Mu'āwiyah رضي الله عنه would write most of the letters to the people of Arabia and rulers. Amīr Mu'āwiyah رضي الله عنه

صلى الله عليه the Prophet was an entrusted person of the Prophet صلى الله عليه وسلم. Imām Muftī-ul-Haramayn Ahmad ibn Muhammad Mulbīr رضي الله عنه stated in Muḥammad Khulāṣat-us-Siyar that there were a total of thirteen scribes of the Prophet صلى الله عليه وسلم. They were the Four Rightly Guided Caliphs, Hadrat 'Āmir ibn Fuhayra, Hadrat 'Abdullāh ibn Arqam, Hadrat Ubayy ibn Ka'b, Hadrat Thābit ibn Qays ibn Shamās, Hadrat Khālid ibn Sa'īd ibn al-'Ās, Hadrat Hanzala ibn Rabī' al-Aslamī, Hadrat Zayd ibn Thābit, Hadrat Mu'āwiyah ibn Abī Suḥayb and Hadrat Shurhubayl ibn Hasana رضي الله عنهم. However Hadrat Zayd and Hadrat Mu'āwiyah would carry out this duty more than the rest. Imām Ahmad ibn Muhammad Qastallānī رضي الله عنه stated in his commentary on Saḥīḥ Bukhārī that Hadrat Mu'āwiyah ibn Abī Suḥayb رضي الله عنه was a scribe of revelation of the Prophet صلى الله عليه وسلم.

(2) Amīr Mu'āwiyah رضي الله عنه was amongst those Companions who were Mujtahids (Expert Jurists). A scholar, especially a Companion who is an expert jurist, possesses great rank and honour. Imām Bukhārī رضي الله عنه narrated from Hadrat Ibn Abī Mula'ykah رضي الله عنه that Hadrat 'Abdullāh ibn 'Abbās رضي الله عنه was questioned about Amīr Mu'āwiyah رضي الله عنه praying one Rak'at of Witr Saḥāh. He replied, "He is a Faqīh (jurist)." Meaning he is correct and is a Mujtahid. In this very same Bukhārī it is mentioned at another place that Amīr Mu'āwiyah رضي الله عنه prayed one Rak'at of Witr Saḥāh in the presence of a servant of Hadrat 'Abdullāh ibn 'Abbās رضي الله عنهما. This

servant then mentioned this to Hadrat 'Abdullāh ibn 'Abbās رضي الله عنهما who responded, "Leave him for he is a **Sahābī (Companion)**." Meaning he is an eminent and honourable Companion.

It should be known that Hadrat 'Abdullāh ibn 'Abbās رضي الله عنهما is Hibr-ul-Ummah, the sea of knowledge, one who explained the Qur'ān and a special Companion of Hadrat 'Alī رضي الله عنه and He was sent by Hadrat 'Alī رضي الله عنه to debate the Khawārij. When such a great and honourable Prophetic Companion declares Amīr Mu'āwiyah رضي الله عنه as being an expert jurist and scholar then what room is there for denial?

These Hadīths are a strong evidence for Imām Abū Hanīfah عليه رحمه الله that Witr Salāh is not one Rak'at but three Rak'āts because it is known from these Hadīths that most of the Noble Companions رضي الله عنهم prayed three Rak'āts. Otherwise there would have been no amazement and subsequent questioning on the one Rak'at of Amīr Mu'āwiyah رضي الله عنه. This is our proof and ought to be understood.

(3) There are many Hadīth Sharīfs narrated on the virtues of Amīr Mu'āwiyah رضي الله عنه. Imām Ahmad ibn Hanbal عليه رحمه الله narrated in his Musnad Sharīf from Hadrat Arbād ibn Sāriyah رضي الله عنه that the Prophet صلى الله عليه وسلم stated, "O Allāh! Teach Mu'āwiyah the Book (Qur'ān) and arithmetic and save him from punishment."

In Tirmidhī Sharīf, Hadrat 'Abdur Rahmān ibn Abī 'Umayrah Madanī رضي الله عنه narrated that the Prophet صلى الله عليه وسلم stated, "O Allāh! Make Mu'āwiyah guided and a guide and guide people through him." Imām Tirmidhī رحمه الله stated that this Hadīth is Hasan (good).

Hāfidh Hārith ibn Usāmah رضي الله عنه narrated a very long Hadīth in which the virtues of the Four Rightly Guided Caliphs and other Companions are mentioned. It also mentions, "Mu'āwiyah is a very knowledgeable and generous one of my Ummah." [Tat'hīr-ul-Jinnān]

Muhib Tabarī رضي الله عنه narrated a very long Hadīth in his Siyar in which the virtues of the Four Rightly Guided Caliphs and the Ten Promised Paradise are mentioned. In its end it also mentions, "My close friend Mu'āwiyah ibn Abī Sufyān. Whoever loved these Companions is saved and whoever hated them is destroyed." [Tat'hīr-ul-Jinnān]

Hāfidh Imām Ibn Hajar Haytamī رضي الله عنه narrated from Hadrat 'Abdullāh ibn 'Abbās رضي الله عنه that on one occasion the Prophet صلى الله عليه وسلم visited his Pure Wife Hadrat Umm-e-Hababah رضي الله عنها and saw her sitting with the head of her brother Amīr Mu'āwiyah رضي الله عنه on her lap and she was kissing him. The Prophet صلى الله عليه وسلم asked, "Do you love Mu'āwiyah?" She رضي الله عنها replied, "Yes. He is my brother." The Prophet صلى الله عليه وسلم stated, "Allāh تعالی and His Messenger also love Mu'āwiyah." [Tat'hīr-ul-Jinnān]

Imām Abū Bakr ibn Abī Shaybah رحمه الله عليه narrated that Hadrat Amīr Mu'āwiyah رضي الله عنه stated, "Once the Prophet وسلم عليه said to me, 'O Mu'āwiyah! If you become a ruler then be good.' Since then I became certain that I would become a ruler." This is because the tongue of the Prophet وسلم عليه holds the key to past and future events.

Imām Abū Ya'la' رحمه الله عليه narrated that Hadrat Amīr Mu'āwiyah رضي الله عنه stated, "The Prophet وسلم عليه said to me, 'O Mu'āwiyah! If you become a ruler then fear Allāh تعالى and be fair and just.'" A very similar narration with slight variation is also in Musnad Imām Ahmad.

Imām Tabarānī رحمه الله عليه narrated in his Awsat that Hadrat Amīr Mu'āwiyah رضي الله عنه stated, "The Prophet وسلم عليه said to me, 'O Mu'āwiyah! If you become a ruler then forgive those who do wrong as much as you can and accept good from those who do good.'"

The point here is that this narration, albeit with slight variation, is in multiple books. Even if any of these narrations are weak there is no issue because in virtues weak Hadīths are accepted too.

(4) All the Companions and Hadīth scholars praised Amīr Mu'āwiyah رضي الله عنه. Imām Qastallānī رحمه الله عليه stated in his commentary on Sahīh Bukhārī that Amīr Mu'āwiyah رضي الله عنه possesses great virtues and qualities.

Imām Nawawī رحمه الله عليه stated in his commentary on Sahīh Muslim that Amīr Mu'āwiyah رضي الله عنه is amongst the most just superiors and excellent Companions.

Imām Yāfī' رحمه الله عليه stated that Amīr Mu'āwiyah رضي الله عنه is the possessor of forbearance, generosity, vast intelligence and sound reasoning. It is as though Allāh تعالى created him as a competent leader.

All the Hadīth scholars wrote رحمه الله عنه (may Allāh be pleased with him) after his name.

Hadrat 'Abdullāh ibn 'Abbās رضي الله عنهما stated that he is an expert jurist and Companion, as narrated in Bukhārī and mentioned previously.

In Nihāyah Jadhariyyah it has been narrated that Hadrat 'Abdullāh ibn 'Umar رضي الله عنهما stated, "I did not see an intelligent and generous one like Mu'āwiyah in his time."

Qāḍī 'Iyād رحمه الله عليه narrated that someone asked Ma'āfī ibn 'Imrān رحمه الله عليه as to whether Hadrat 'Umar ibn 'Abdul 'Azīz رحمه الله عليه was better than Hadrat Amīr Mu'āwiyah رضي الله عنه. He became infuriated and replied, "Nobody can be compared to a Companion of the Prophet وسلم عليه. Hadrat Amīr Mu'āwiyah رضي الله عنه is the Companion, brother-in-law, scribe of revelation and trusted confidant of the Prophet وسلم عليه." رضي الله عنه

Someone asked Hadrat ‘Abdullāh ibn Mubārak Hadrat ‘Umar رضي الله عنه as to whether Hadrat ‘Umar ibn ‘Abdul ‘Azīz رضي الله عنه was better than Hadrat Amīr Mu‘āwiyah رضي الله عنه. He replied, “The dust from the nose of the horse of Hadrat Amīr Mu‘āwiyah رضي الله عنه, which accumulated at the time of fighting Jihād alongside the Prophet صلى الله عليه وسلم, that is a thousand times better than Hadrat ‘Umar ibn ‘Abdul ‘Azīz رضي الله عنه than Hadrat ‘Umar ibn ‘Abdul ‘Azīz رضي الله عنه. Why should it not be so because Hadrat Amīr Mu‘āwiyah رضي الله عنه prayed Salāh behind the Prophet صلى الله عليه وسلم numerous times? It should be known that Hadrat ‘Abdullāh ibn Mubārak رضي الله عنه is that pious individual, upon whose knowledge, asceticism, piety and trustworthiness – the entire Ummah is unanimous. Hadrat Khidr عليه الصلاة والسلام would meet him.

Hadrat ‘Umar رضي الله عنه praised Amīr Mu‘āwiyah رضي الله عنه on many occasions. He appointed him as the governor of Damascus and never dismissed him. If he noticed even a slight error then he would have immediately dismissed him the way he dismissed great personalities such as Hadrat Sa’d ibn Abī Waqqās رضي الله عنه and Hadrat Khālīd ibn Walīd رضي الله عنه upon slight issues. Likewise Hadrat ‘Uthmān رضي الله عنه, during his entire Caliphate, kept Amīr Mu‘āwiyah رضي الله عنه in the position of governance. This support by eminent senior Companions is a proof of the great honour and trustworthiness of Amīr Mu‘āwiyah رضي الله عنه.

Hadrat ‘Alī رضي الله عنه praised Amīr Mu‘āwiyah رضي الله عنه on many occasions. Imām Hadrat ‘Alī رضي الله عنه narrates with an authentic Tabarānī chain that someone asked Hadrat ‘Alī رضي الله عنه regarding the time of the Battle of Siffīn during the time of the Battle of Siffīn regarding Hadrat Amīr Mu‘āwiyah رضي الله عنه and he responded, “Our slain soldiers and the slain soldiers of the army of Mu‘āwiyah are all in paradise.” Hadrat ‘Alī رضي الله عنه further stated regarding Hadrat Amīr Mu‘āwiyah رضي الله عنه that “Our brothers rebelled against us.”

Imām Bukhārī رضي الله عنه in his Tārīkh narrated that Hadrat ‘Abdullāh ibn ‘Abbās رضي الله عنه stated, “I did not see anyone more capable of leadership than Mu‘āwiyah.”

When Hadrat ‘Umar رضي الله عنه entered Syria, witnessing the honour and power of Amīr Mu‘āwiyah رضي الله عنه and seeing a great army, he stated, “Mu‘āwiyah is the Emperor of the Arabs.” [Tat’hīr-ul-Jinnān]

Imām A’mash رضي الله عنه, who is among the most eminent Tābī’īn (Successors), stated, “If you saw Amīr Mu‘āwiyah رضي الله عنه then you would say that he is Imām Mahdī.” [Tat’hīr-ul-Jinnān]

Imām Hasan رضي الله عنه, after seven months of Caliphate, resigned from his position in favour of Amīr Mu‘āwiyah رضي الله عنه and thereafter accepted his annual salary and gifts. If Amīr Mu‘āwiyah رضي الله عنه had even slight wrongdoing in him, then Imām Hasan رضي الله عنه would not have accepted his annual salary and gifts.

would rather have sacrificed his head and would not pledge his hand in his hand. The Prophet صلى الله عليه وسلم praised this blessed action of Imām Hasan رضي الله عنه when he stated, "This son of mine is a Sayyid (master). Through him, Allāh will reconcile two great factions of Muslims."

Imām Husayn رضي الله عنه was of sound intelligence, maturity and understanding at the time of this reconciliation. However even he did not object to it and was in agreement to it himself. If Amīr Mu'āwiyah رضي الله عنه had any defect in the sight of Imām Husayn رضي الله عنه then Imām Husayn رضي الله عنه would have opposed him the way he opposed Yazīd the Rejected. It is understood that Yazīd was a wrongdoer, transgressor and oppressor etc. in the sight of Imām Husayn رضي الله عنه. Amīr Mu'āwiyah رضي الله عنه was just, reliable, pious and worthy of allegiance in the sight of Imām Husayn رضي الله عنه. Now who has any right to run his tongue against Hadrat Amīr Mu'āwiyah رضي الله عنه?

(5) Amīr Mu'āwiyah رضي الله عنه possesses the honour of having narrated Hadīth Sharīf from Eminent Companions رضي الله عنهم which all the Hadīth scholars accepted and wrote in their books. Great Companions رضي الله عنهم also took Hadīth Sharīf from Amīr Mu'āwiyah رضي الله عنه and narrated from him. It ought to be understood that the narration of a Fāsiq (wrongdoer) is weak and is not worthy of acceptance.

Amīr Mu'āwiyah رضي الله عنه narrated Hadīths رضي الله عنه from Hadrat Abū Bakr Siddiq رضي الله عنه, Hadrat Umar Fāruq رضي الله عنه and Hadrat Umm-e-Hababah رضي الله عنها and others. Eminent Companions who were scholars and expert jurists رضي الله عنهم such as Hadrat 'Abdullāh ibn 'Umar رضي الله عنهما, Hadrat 'Abdullāh ibn Zubayr رضي الله عنهما, Hadrat 'Abdullāh Bajālī رضي الله عنه, Hadrat Jarīr ibn 'Abdullāh رضي الله عنه, Hadrat Mu'āwiyah ibn Khadij رضي الله عنه, Hadrat Nu'mān ibn Sā'ib رضي الله عنه, Hadrat Nu'mān ibn Bashīr رضي الله عنه, Hadrat Abū Sa'īd Khudrī رضي الله عنه and Hadrat Abū Umāmah ibn Sahl رضي الله عنه – all narrated Hadīths from Hadrat Amīr Mu'āwiyah رضي الله عنه.

Similarly great Tābi'in (Successors) who were learned jurists such as Hadrat Jubayr, Hadrat Abū Idīs Khawlānī, Hadrat Sa'īd ibn Musayyab, Hadrat Khālīd ibn Ma'dān, Hadrat Abū Sālih Samān, Hadrat Humām ibn 'Utbah, Hadrat 'Abdullāh ibn Hārith, Hadrat Qays ibn Abī Hāzim رضي الله عنهم – all narrated and accepted Hadīths from Hadrat Amīr Mu'āwiyah رضي الله عنه. If Amīr Mu'āwiyah رضي الله عنه had even a hint of wrongdoing and oppression etc. in him, then these great personalities would not have narrated from him.

(6) There are 163 Hadīths narrated by Amīr Mu'āwiyah رضي الله عنه. Of these, four have been narrated by both Imām Bukhārī and Imām Muslim رحمه الله عليهما. Four have been narrated by only Imām Bukhārī and five by only Imām Muslim. The rest were narrated by Imāms Abū

Dāwūd, Nasā'ī, Tirmidhī, Bayhaqī, Tabarānī, Mālik, Ahmad and others رضي الله تعالى عنهم. If we did not have the worry of making this book too long, then we would write all those Hadith Sharīf's here. Those who are interested should search books of Hadīth. It ought to be understood that Imām Bukhārī and Imām Muslim عليهما السلام are such scrupulous Hadīth Imāms that even on the slight doubt of wrongdoing they do not take narrations. Their acceptance of the narrations of Amīr Mu'āwiyah رضي الله عنه is a clear proof that he is pious, just, reliable and capable of narrating in their opinion. Mawlānā Jalālud-dīn Rūmī رحمه الله called Amīr Mu'āwiyah رضي الله عنه the Uncle of all Believers and praised his qualities in Mathnawī Sharīf.

(7) Amīr Mu'āwiyah رضي الله عنه is the first great Sultān in Islām, just like Hadrat Abū Bakr Siddīq رضي الله عنه is the first Caliph of Islām. This is because the Prophet صلى الله عليه وسلم stated, "After me the Rightly Guided Caliphate (upon the Way of Prophethood) will last for thirty years. Then there will be a Sultānate." At the time of the martyrdom of Amīr-ul-Mu'minīn Hadrat 'Alī Murtadā رضي الله عنه there were nearly seven months remaining in this period (of Caliphate). Then Imām Hasan رضي الله عنه completed the remaining time period and then resigned because the era of Caliphate had finished. From this point onwards Amīr Mu'āwiyah رضي الله عنه was appointed as the Islāmic Sultān.

This fact had been stated by indication by the Conveyor of Truth صلى الله عليه وسلم. In Bukhārī Conveyer of Truth, Book of Jihād, it is Sharīf in the Book of Dreams, Book of Jihād, it is mentioned numerous times from Hadrat صلى الله عليه وسلم that the Noble Prophet صلى الله عليه وسلم mentioned that the Noble Prophet صلى الله عليه وسلم was once asleep in the house of Hadrat Umm-e-Harām bint Milhān عليها السلام who is the wife of Hadrat 'Ubādah ibn as-Sāmīt رضي الله عنه. Suddenly he صلى الله عليه وسلم awoke, smiling with happiness. Hadrat Umm-e-Harām عليها السلام asked, "O Messenger of Allāh. How come you are happy?" He replied, "Just now in my dream I witnessed the warriors of my Ummah majestically sailing the sea like Sultāns upon their thrones and going to do Jihād."

Hadrat Umm-e-Harām عليها السلام asked, "Please pray that Allāh تعالى also gives me the ability to be with them in this Jihād." He صلى الله عليه وسلم replied, "You will also be among them." Then he صلى الله عليه وسلم went to sleep again and awoke, again smiling with happiness. Hadrat Umm-e-Harām عليها السلام asked him again, "Was I among those going for Jihād?" He صلى الله عليه وسلم replied, "No. You will be among the first ones." Hadrat Anas رضي الله عنه stated that this Jihād occurred during the period of rule of Amīr Mu'āwiyah رضي الله عنه. Hadrat Umm-e-Harām عليها السلام sailed the sea along with Hadrat Amīr Mu'āwiyah رضي الله عنه and was thus martyred. The final words of the Hadīth Sharīf are as follows, "Hadrat Umm-e-Harām عليها السلام sailed the sea during the era of Hadrat Amīr Mu'āwiyah رضي الله عنه and upon

Mu'āwiyah رضي الله عنه as being the Caliph did so as Caliph in the meaning of Sulṭān.

All the Rightly Guided Caliphs were successors of the Messenger of Allāh صلى الله عليه وسلم. The succeeding ones were not the successors of the preceding ones, i.e. Hadrat 'Umar Fārūq رضي الله عنه was the successor of the the Messenger صلى الله عليه وسلم and not the successor of Hadrat Abū Bakr Siddiq رضي الله عنه. All of them were representatives of the Prophet صلى الله عليه وسلم and so they were all his successors and Caliphs.

This also ought to be understood that being the Fourth Caliph or Last Caliph is not a matter of disrespect or dishonour, may Allāh تعالى protect us from such thinking. Our Prophet صلى الله عليه وسلم is the Last Prophet. In fact Hadrat 'Alī رضي الله عنه pledged allegiance to the Prophet صلى الله عليه وسلم four times. Once he pledged to him directly. Then through Hadrat Abū Bakr Siddiq رضي الله عنه. Then through Hadrat 'Umar Fārūq رضي الله عنه. Then finally through Hadrat 'Uthmān Ghanī رضي الله عنه. This is because all these pledges were to the Prophet صلى الله عليه وسلم via means of others.

(8) Amīr Mu'āwiyah رضي الله عنه was extremely good hearted, generous, kind and forbearing, just as the Prophet صلى الله عليه وسلم mentioned regarding him. His generosity is apparent from the following incidents:

(a) Mullā 'Alī Qārī رضي الله عنه stated in Mirqāt Sharh Mishkāṭ that on one occasion Amīr

Mu'āwiyah رضي الله عنه gifted four hundred thousand dirhams to Imām Hasan رضي الله عنه which he accepted. [An-Nāhiyah]

(b) Imām Hākim رضي الله عنه narrated from Hadrat Hishām ibn Muhammad رضي الله عنه that Amīr Mu'āwiyah رضي الله عنه fixed an annual salary of one hundred thousand dirhams for Imām Hasan رضي الله عنه and on one year he did not receive it. Imām Hasan رضي الله عنه wanted to write a letter to Amīr Mu'āwiyah رضي الله عنه to remind him but was blessed with a dream in which the Prophet صلى الله عليه وسلم advised him not to write to created beings but to turn to the Creator with the following Du'ā':

اللَّهُمَّ اكْفِنِي فِي قَلْبِي رَجَاءَكَ وَأَطْعِمِي رَجَاءِي عَنْ سِوَاكَ خَشِيَ لَا
أَرْجُو إِذَا غَزَاكَ اللَّهُ وَمَا صَغَفَتْ عَنْهُ قُوَّتِي وَقَصُرَتْ عَنْهُ عَمَلِي
وَلَمْ يَنْقُصْ إِلَيْهِ رَغْبَتِي وَلَمْ يَنْقُصْ مَسَائِلِي وَلَمْ يَخْرُجْ عَلَيَّ لِسَانِي مِمَّا
أَعْطَيْتَ إِحْدَا مَنْ الْأَوَّلِينَ وَالْآخِرِينَ مِنَ الْيَقِينِ فَخَصَّنِي بِهِ يَا رَبَّ
الْعَالَمِينَ -

“O Allāh! Fill my heart with Your hope and remove from me hope from other than You so that I do not hope from other than You. O Allāh! From that in which I am weak, and my actions are short, my will cannot reach, my tongue has not spoken of – from the matters in which You gave certainty to the first ones and the last ones, then make me special by this. O Lord of the Universe!”

Imām Hasan رضي الله عنه began reciting this Du'ā' and within the passing of one week, Amīr Mu'āwiyah رضي الله عنه sent one and a half

million dirhams – i.e. two hundred thousand dirhams as salary and thirteen hundred thousand dirhams as a gift. [Nāhiyah etc.]

Muslims ought to memorise the above Du'ā'. It is an excellent Du'ā' for fulfilment of one's needs.

(c) On one occasion Amīr Mu'āwiyah رضي الله عنه told those present that he would gift one thousand dinārs for each couplet to whoever recites poetry in praise of Hadrat 'Alī رضي الله عنه. The poets who were present recited poetry and reaped gains. Amīr Mu'āwiyah رضي الله عنه continuously stated upon each couplet that Hadrat 'Alī رضي الله عنه was even better than this. Hadrat 'Amr ibn al-'Ās رضي الله عنه, the poet, recited a poem in praise of Hadrat 'Alī رضي الله عنه. A couplet of it was as follows:

**Hadrat 'Alī رضي الله عنه is a great glad tidings;
he is the Ark of Prophet Nūh والسلام
;عليه الصلاة والسلام
He is the door to Allāh تعالى; without him none
can speak to Allāh تعالى!**

Upon this couplet Amīr Mu'āwiyah رضي الله عنه gifted the reciter seven thousand dinārs. [Nafā'is-ul-Funūn, Muhammad ibn Mahmūd Āmuf - Kitāb-un-Nāhiyah]

(d) Imām Ibn 'Asākir رحمه الله narrated that during the era of battle Hadrat 'Aqīl رضي الله عنه requested his brother Hadrat 'Alī رضي الله عنه for some money which he needed. He replied that he did not have any at present. Hadrat 'Aqīl رضي الله عنه requested his permission to go to Amīr

رضي الله عنه 'Alī رضي الله عنه, which Hadrat 'Alī رضي الله عنه reached Mu'āwiyah رضي الله عنه granted. Hadrat 'Aqīl رضي الله عنه granted. Amīr Mu'āwiyah رضي الله عنه presented him with a gift of one greatly and presented him with a gift of one hundred thousand dirhams. [Sawā'i'q-ul-Muhriqah]

Only a few of these events have been presented by way of example, whereas there are many such narrations of the incomparable generosity of Amīr Mu'āwiyah رضي الله عنه.

(9) The heart of Amīr Mu'āwiyah رضي الله عنه was filled with the fear of Allāh تعالى, the honour of the Prophet صلى الله عليه وسلم and the love of the Prophetic Family to a degree of great perfection. You have read earlier that at the time of his passing, Amīr Mu'āwiyah رضي الله عنه continuously said, "If only I was an ordinary man who lived peacefully in a village and avoided these quarrels which I became involved in. I have with me the blessed nails, blessed hair and blessed waistcloth of the Noble Prophet صلى الله عليه وسلم. After bathing my body they are to be placed in my shroud."

From this incident, the fear of Allāh تعالى and the reverence towards the Prophet صلى الله عليه وسلم possessed by Amīr Mu'āwiyah رضي الله عنه is understood well. Furthermore it is historically proven that Amīr Mu'āwiyah رضي الله عنه greatly honoured and revered Imām Hasan رضي الله عنه and multiple narrations on the excellence of the Pure Prophetic Family are narrated from him.

Imām Ahmad ibn Hanbal عليه الله رحمة الله عليه narrated in his Musnad from Amīr Mu'āwiyah صلى الله عليه وسلم would kiss Imām Hasan عليه الله رضي الله عنه on the tongue and lips. Then Amīr Mu'āwiyah عليه الله رضي الله عنه stated, "Hellfire cannot reach such a tongue and lips which have been kissed by the Prophet صلى الله عليه وسلم [Kīāb-un-Nāhiyah]

In this very same Musnad of Imām Ahmad ibn Hanbal رحمه الله عليه it is narrated that someone asked Amīr Mu'āwiyah رحمه الله عليه a ruling. He replied, "Ask Hadrat 'Alī Muradā رحمه الله عليه this ruling as he is more knowledgeable than me." The person insisted "You please tell me. I prefer your answer." Amīr Mu'āwiyah رحمه الله عليه replied, "You have said something very serious. Do you bear hatred towards the one who was honoured by the Prophet وسلم صلى الله عليه وسلم on the basis of his perfected knowledge? The Prophet صلى الله عليه وسلم stated regarding him, 'O 'Alī! You are to me just like Prophet Hārūn عليه الصلاة والسلام and for Prophet Mūsā عليه الصلاة والسلام except that there is no Prophet after me.' Further the state of knowledge of Hadrat 'Alī Muradā رحمه الله عليه is such that whenever Hadrat 'Umar Fārūq رحمه الله عليه was faced with a difficulty, he would get it resolved by Hadrat 'Alī رحمه الله عليه." After saying this, Amīr Mu'āwiyah رحمه الله عليه told the man to leave and dismissed him from his position and salary. [Kitāb-un-Nēhiyah]

Read these narrations and reflect.

رحمة الله Imām Muhammad ibn Mahmūd Āmulī stated that on one occasion the mention of Hadrat ‘Alī رضي الله عنه was made in the presence of Amīr Mu‘āwiyah رضي الله عنه. Amīr Mu‘āwiyah رضي الله عنه stated, “Hadrat ‘Alī رضي الله عنه is a lion. He is the full moon on the fourteenth night. He is the shower of mercy.” Someone amongst those present asked, “Are you better or Hadrat ‘Alī رضي الله عنه?” He replied, “The foot of Hadrat ‘Alī رضي الله عنه is better than the descendants of Hadrat Abū Sufyān رضي الله عنه.” He was asked, “Then why did you fight against him?” He replied, “Leadership is fruitless.” [Kitāb-un-Nāhiyah]

On one occasion Amīr Mu'āwiyah رضى الله عنه requested Hadrat Darār ibn Hamzah رضى الله عنه to describe the qualities of Hadrat 'Alī رضى الله عنه to him. He politely refused but Amīr Mu'āwiyah رضى الله عنه persisted in his request. Hadrat Darār ibn Hamzah رضى الله عنه in the most eloquent and articulate manner praised Hadrat 'Alī Murradā رضى الله عنه in a poem, the gist of which is as follows:

‘Hadrat ‘Alī رضي الله عنه was extremely generous, powerful and just. He would judge decisively and fairly. Rivers of knowledge would flow from him and his tongue would emanate knowledge. He hated the world and pomp and show of the world. He inclined towards loneliness of the night and solitude, weeping during the nights. He would always worry about the hereafter. He preferred thick clothing and less food. He would live among the people like an ordinary person.

Whenever someone questioned him he would immediately answer. When we would call him he would immediately attend to us. Despite this openness, his awe was such that we could not speak to him. He would honour religious people. He would keep the destitute closer to himself than his own people. In the court of Hadrat 'Alī رضي الله عنه the weak were not hopeless and the strong were not courageous. I swear by Allāh تعالى, I saw Hadrat 'Alī رضي الله عنه on many occasions in such a way that the stars of the night would disappear. In such a state that he would cry like someone stung by a scorpion and would cry so profusely and regretfully say, "What a pity! What a pity! Life is short. The journey is long. Provisions are few. The path is dangerous." Tear drops would fall from his beard and he would say, "What a pity! What a pity!"

Upon hearing this Amīr Mu'āwiyah رضي الله عنه began to cry uncontrollably and stated, "I swear by Allāh. Abul Hasan (Hadrat 'Alī رضي الله عنه) was like this! He was like this! He was like this!" [Sawā'i-q-ul-Muhriqah] These very same qualities of Sayyidunā 'Alī Muradā رضي الله عنه were thus described by a poet,

"He would cry in the Mihrāb (Prayer Niche) of the Masjid during the night. He would smile on the day of battle and say, 'I am the one who my mother named Haydar-e-Karrār (Fearless Lion).' When he would come to the Mihrāb of the Masjid at the time of Tahajjud (late night) he would say, 'O Allāh! Your humble servant is

present, admitting his mistakes and making Du'ā' to You."

In other words he would smile before the people but cry before the Creator. May Allāh be pleased with him.

(10) Many miracles of Amīr Mu'āwiyah رضي الله عنه are proven. He is a possessor of Karamāt (miracles) and a Companion of the Messenger صلى الله عليه وسلم. It is stated in the book Ta'thīr-ul-jinnān with an authentic chain that when Amīr Mu'āwiyah رضي الله عنه heard the report of the martyrdom of Hadrat 'Uthmān Ghanī رضي الله عنه he stated, "The people of Makkah Sharīf caused the Messenger of Allāh صلى الله عليه وسلم to migrate from there so the Caliphate will never be established there. The people of Madīnah Sharīf martyred the Caliph of the Muslims Hadrat 'Uthmān Ghanī رضي الله عنه so the Caliphate has left from there. Now it will never be established there." This is what happened and the Two Holy Sanctuaries never became the Dār-ul-Khilāfah (Abode of Caliphate) till this day. Hadrat 'Abdullāh ibn Zubayr عتبهما رضي الله عنه even made the claim of Caliphate in Makkah Mukarramah but it only appeared as a Caliphate though in reality it was not. In Madīnah Munawwarah even the appearance of a Caliphate no longer remained. Sayyidunā 'Alī Muradā رضي الله عنه made Kūfah his Dār-ul-Khilāfah. This is the miracle of Amīr Mu'āwiyah رضي الله عنه.

When Amīr Mu'āwiyah رضي الله عنه appointed Yazīd as his successor, he made a Du'ā', "O

Allāh! If Yazīd is not deserving of this then do not make his Sultanate complete.” After Amīr Mu‘āwiyah عنه الله رضي things transpired like this because Yazīd the Rejected lived for two years and some months and his Sultanate was unable to reach completion.

The following incident is famous. Amīr Mu‘āwiyah عنه الله رضي was once asleep in his palace when suddenly someone woke him up. Amīr Mu‘āwiyah عنه الله رضي asked him, “Who are you and how have you reached this palace?” He replied, “I am Iblīs.” Amīr Mu‘āwiyah عنه الله رضي said, “Your job is not to awaken people for Salāh but to make them sleep instead of it.” Firstly he made excuses but when Amīr Mu‘āwiyah عنه الله رضي scared and threatened him he finally spoke, “Previously on one occasion I made you sleep during Fajr time, due to which your Salāh became Qadā’. You cried so much in its grief that I heard the angels speaking with one another saying, ‘Due to this sorrow and grief of Amīr Mu‘āwiyah عنه الله رضي he has been given the reward of five hundred Salāh.’ I thought that if you are unable to pray Fajr and cry again today, perhaps you would attain the reward of one thousand Salāh. Thus I awoke you so that you only gain the reward of one Salāh.”

In Mathnawī Sharīf, volume 2, page 23, Mawlānā Jalāluddīn Rūmī سره العزیز قدس explained this incident in great detail over fourteen pages with a slight variation and titled it:

“Iblīs awakening Hadrat Amīr-ul-Mu‘minīn Mu‘āwiyah عنه الله رضي to rise for the time of Salāh.”

He began writing the story in the following manner:

“In the story it is mentioned that the Uncle of the Believers (Amīr Mu‘āwiyah عنه الله رضي); was asleep in his palace during the night.

The palace door was closed from inside; as he was tired from meeting with people.

Suddenly he was awoken by someone; when he opened his eyes that person hid.”

From this incident it is understood that Amīr Mu‘āwiyah عنه الله رضي was a greatly devout, ascetic worshipper who was accepted in the court of Allāh تعالى. Furthermore an evil being such as Iblīs, who cannot be captured by hardly anyone, was unable to flee from the grip of Amīr Mu‘āwiyah عنه الله رضي. Why would this not be the case, when the Prophet صلی الله علیه وسلم has himself held the hand of Amīr Mu‘āwiyah عنه الله رضي? Who then can flee from the grip of his hand? What can hide from that gaze which has witnessed the beauty of the Chosen Prophet صلی الله علیه وسلم?

This incident also once occurred to Hadrat Abū Hurayrah عنه الله رضي when he gripped Iblīs, who was unable to flee from him.

Second Chapter

OBJECTIONS & ANSWERS ON AMĪR رَضِيَ اللهُ عَنْهُ MU'ĀWYAH

Until now, the extent to which we are aware of the objections upon Amīr Mu'āwiyah رَضِيَ اللهُ عَنْهُ are answered them in detail. Along with each objection we shall present well researched and just answers. We hope readers will be just and gain acceptance of Allāh تعالیٰ and His Messenger رَضِيَ اللهُ عَنْهُ صلى الله عليه وسلم.

Objection 1:

You stated that the Pure Wives of the Prophet صلى الله عليه وسلم are part of his Family but in the Hadīth of Kisā' it is mentioned that upon the revelation of the Āyat-e-Tat'hīr (Verse of Purity), the Prophet صلى الله عليه وسلم took Hadrat 'Alī, Hadrat Fātimah, Imām Hasan and Imām Husayn رَضِيَ اللهُ عَنْهُمْ under his blessed shawl and supplicated, **"O Allāh! They are my Family so purify them!"** Hadrat Umm-e-Salamah رَضِيَ اللهُ عَنْهَا, the Wife of the Messenger of Allāh صلى الله عليه وسلم, requested to be included but the Prophet صلى الله عليه وسلم told her, **"You are upon goodness."** Thus she was told to stay where she was. If the Pure Wives were from the Family she would have been taken under the blessed shawl.

Answer:

This doubt would only prove true if there was a word of restriction in this Hadīth Sharīf, i.e. only

this is my Family, or if it was said that other than these people no one else is my Family. When there is nothing from either of these then how are others negated?

If we say that Hadrat Mūsā, Hadrat Dāwūd and Hadrat 'Isā' رَضِيَ اللهُ عَنْهُمْ are Prophets then it does not mean that other Noble Prophets صلى الله عليه وسلم are not Prophets. In this statement there is also wisdom because in custom, after marriage a girl is included within her husband's family and household. So perhaps it would be understood that Hadrat Fātimah Zahrā' رَضِيَ اللهُ عَنْهَا is not from the Prophetic Family but from the family of Hadrat 'Alī رَضِيَ اللهُ عَنْهُ. Hence to remove this doubt the Prophet صلى الله عليه وسلم performed this act of covering with his blessed shawl. When Hadrat Umm-e-Salamah رَضِيَ اللهُ عَنْهَا sought permission to enter beneath it she was told, **"You are upon goodness."** In other words she was upon goodness only and so was already definitely included within this Āyat and there was no doubt about her so she was told to stay where she was. Those regarding whom there may be a doubt were entered so that the doubt can be removed. For excellent research on this one should consult Tuhfah Ithnā 'Ashariyyah, Ashi'at-ul-Lam'āt and its Hāshiyah Mir 'Alī. If in the Āyat-e-Tat'hīr only these four personalities are included and the Pure Wives are excluded, then in the Āyats of the Qur'ān there would be a serious confusion in the sequence because the Āyats before and after it are addressing the Pure Wives and sequence of the Āyats is necessary.

Objection 2:

Before the Āyat-e-Tat'hīr (Verse of Purity) all the pronouns are feminine plural but in this Āyat the pronoun is masculine plural, "Allāh only wills to remove every impurity from you, O People of the House and by purifying you make you thoroughly pure." [33:33] In both places كُ (you) is masculine. If the Pure Wives were included within this dialogue, then there would have been pronouns such as كُنَّ etc. just like other Āyats.

Answer:

Only the Pure Wives were being addressed in the Āyats before and after, whereas in this Āyat Hadrat 'Alī, Imām Hasan and Imām Husayn رضي الله عنهم were also included. Therefore in the other Āyats the pronouns were feminine. In this Āyat People of the House (Ahl-ul-Bayt) were mentioned and this is a masculine word even if it denotes wives and in Arabic composition the word is considered not the meaning. Observe how Talhah is a feminine word and is a masculine name. Considering the word it is understood to be غير منصرف (invariable) in Arabic grammar due to being feminine and a name. The proof for this is the Āyat in Sūrah Hūd رضي الله عنه Hadrat Sārah Hūd in which the angels asked Hadrat Ibrahim عليه الصلاة والسلام, عليه الصلاة والسلام,

"The angels said, 'Are you surprised at the command of Allāh? O People of the Prophet's House! The mercy of Allāh and His blessings

are upon you. Indeed He is praiseworthy, honourable.'" [11:73]

Observe how in this Āyat Hadrat Sārah رضي الله عنها addressed. However فَخَجَّيْنِ is feminine form and عَلَيْكُمْ contains a masculine pronoun because they are described by the word أَهْلَ الْبَيْتِ (People of the House) which is masculine. Similarly in these Āyats it is like this, the point being that the word is considered.

Objection 3:

Amīr Mu'āwiyah رضي الله عنه caused the bloodshed of thousands of Muslims. Had he not fought Hadrat 'Alī رضي الله عنه, there would not have been this extent of Muslim bloodshed. Furthermore one who kills a believer is eternally in hellfire. Allāh تعالى states,

"And whoever deliberately kills a believer then his recompense is hellfire, he shall remain in it eternally and Allāh is angry upon him and has cursed him and prepared for him great punishment." [4:93]

Answer:

There are two answers to this – accusatory and researched. The accusatory answer is that then Hadrat 'Ā'ishah Siddiqah, Hadrat Talhah and Hadrat Zubayr رضي الله عنهم also fall within this accusation because all of them fought against Hadrat 'Alī Muradā رضي الله عنه and in the Battle

of Jamal thousands of Muslims were martyred. Whereas Hadrat 'Ā'ishah Siddiqah رضي الله عنها being a person of paradise is a fact just like the fact that Allāh is one. This is because the Qur'ān-e-Karīm has clearly stated this fact. Hadrat Talhah رضي الله عنه and Hadrat Zubayr رضي الله عنه are also definitely people of paradise because they are included within the Ten Promised Paradise ('Asharah Mubasharah).

The researched answer is that there are three categories of killing of a believer:

(1) The first is killing him because he has become a Muslim. This is Kufr (disbelief) because the killer is always displeased with Imān (belief) in this. In this above-mentioned Āyat this is what is meant because remaining eternally in hellfire is only for a disbeliever.

(2) The second is killing a Muslim due to a worldly grudge or personal enmity, such as what occurs daily and this is transgression and wrongdoing.

(3) The third is a battle between Muslims due to misunderstanding and Muslims being killed. This is misunderstanding and not wrongdoing nor disbelief. For this third type there is the following Āyat,

“If two groups of Muslims fight one another, make peace between them.” [49:9]

Observe here how both warring and battling groups have been declared believers and the ruling of peacemaking has been given. The battle between Amīr Mu'āwiyah رضي الله عنه and Hadrat 'Alī Murtadā رضي الله عنه is within this third category. In fact your objection even includes Hadrat 'Alī Murtadā رضي الله عنه because just as the companions of Hadrat 'Alī Murtadā رضي الله عنه were martyred upon the battling of Amīr Mu'āwiyah رضي الله عنه – similarly the companions of Amīr Mu'āwiyah رضي الله عنه and the companions of Hadrat 'Ā'ishah Siddiqah, Hadrat Talhah and Hadrat Zubayr and others رضي الله عنهم were also martyred upon the battling of Hadrat 'Alī Murtadā رضي الله عنه. May Allāh grant us understanding.

Objection 4:

Amīr Mu'āwiyah رضي الله عنه had hatred towards the Prophetic Family in his heart and he caused annoyance to them. The Prophet صلى الله عليه وسلم stated, “Whoever annoyed Hadrat 'Alī رضي الله عنه has annoyed me.” Furthermore Amīr Mu'āwiyah رضي الله عنه fought against the Prophetic Family, whereas the Prophet صلى الله عليه وسلم stated, “Whoever fought them has fought me.” Thus whoever fights against the Prophet صلى الله عليه وسلم is not a believer.

Accusatory Answer:

There are two answers to this – accusatory and researched. The accusatory answer is that Hadrat 'Alī رضي الله عنه is himself included within this

objection because an opponent can claim that Hadrat 'Alī رضي الله عنه had hatred towards Eminent Prophetic Companions such as Hadrat 'Ā'ishah, Hadrat Talhah, Hadrat Zubayr and Hadrat Muhammad ibn Talhah رضي الله عنهم in his heart. Regarding all the Companions, the Prophet صلى الله عليه وسلم stated, "Whoever hated them, it is due to hatred for me that he hated them." Furthermore this accusation also falls upon Hadrat 'Ā'ishah Siddiqah, Hadrat Talhah, Hadrat Zubayr and others رضي الله عنهم. The point is that the result of hatred towards only Amīr Mu'awiyah رضي الله عنه will lead to disconnection of servitude towards the entire Companions and Family رضي الله عنهم. May Allāh تعالى protect us from such belief.

Researched Answer:

Opposing the Pure Prophetic Family is of three categories:

(1) Firstly to burn with hatred because of them just because they are the Family of the Prophet صلى الله عليه وسلم. This is disbelief because within this is burning with hatred towards the Prophet صلى الله عليه وسلم.

(2) Secondly to be displeased with them due to a worldly reason. If selfish desires are within this then it is wrongdoing, otherwise not. Hadrat 'Alī Murtadā رضي الله عنه and Hadrat Fāimah Zahra' رضي الله عنها had disagreements in domestic matters many times. Hadrat 'Alī رضي الله عنه slapped the blessed cheek of Imām Hasan

عليه السلام on the day of the martyrdom of Hadrat 'Uthmān رضي الله عنه, believing that he should have defended him better from the attack. On one occasion a severe disagreement occurred between Hadrat 'Abbās رضي الله عنه and Hadrat 'Alī رضي الله عنه which was resolved by Hadrat 'Umar رضي الله عنه. [Muslim Sharīf] Hadrat 'Abbās رضي الله عنه spoke very harsh words towards Hadrat 'Alī رضي الله عنه. Such differences occur daily and are not transgression or even wrongdoing.

(3) Thirdly a disagreement with the Prophetic Family due to a misunderstanding is neither transgression nor wrongdoing. It is merely a misunderstanding. All the battles between these esteemed personalities were of this third category. Their souls were purified from hatred as we have explained with great detail in the first chapter. They battled one another but would also compliment and praise each other as well as exchange gifts.

An Incident:

It is written in Al-Isfāb that after the Battle of Jamal Hadrat 'Alī رضي الله عنه passed by the body of Hadrat Muhammad ibn Talhah رضي الله عنه who was among the army of Hadrat 'Ā'ishah رضي الله عنها. He was killed by 'Amr ibn Jurmūz, one of the soldiers from the army of Hadrat 'Alī رضي الله عنه. Upon seeing the body, Hadrat 'Alī رضي الله عنه began to cry whilst reciting راجعون Talhah! You were very pious, one who prayed

Salāh and did much bowing and prostration.” رضي الله عنه Hadrat ‘Alī رضي الله عنه Upon seeing his sword, Hadrat ‘Alī رضي الله عنه stated, “I swear by Allāh! This sword helped the Prophet صلى الله عليه وسلم greatly.” Then he asked, “Who killed him?” ‘Amr ibn Jurmūz greedily came forward in hope of attaining a reward, proudly stating that he was the killer and fully described how he killed him. Hadrat ‘Alī رضي الله عنه stated, “I bear witness that you are bound for hellfire. I heard the Prophet صلى الله عليه وسلم saying, ‘The killer of Muhammad ibn Talhah is in hellfire.’” ‘Amr ibn Jurmūz became angry and responded, “O ‘Alī! How can one trust you? If I fight against you I am hell bound and if I fight for you I am hell bound.” After saying this he stabbed himself in the stomach with the same dagger he had used to martyr Hadrat Muhammad ibn Talhah رضي الله عنه. He became a disbeliever and committed suicide. [Kitāb-un-Nāhiyah, p. 8]

It should be known that Amīr Mu‘āwiyah رضي الله عنه was not the enemy of the Pure Prophetic Family or Hadrat ‘Alī رضي الله عنه but only disagreed with them. The difference between enmity and disagreement is akin to the difference between the earth and sky. An enemy has enmity on the basis of his opponent’s life, wealth, honour or religion right from the outset and wishes to destroy these things. However one who has a disagreement has a difference of opinion in a given matter. Even though it may lead to a conflict or battle, the basis of it is only this difference of opinion. On a daily basis disputes arise amongst a father and son, husband and wife, brother and brother etc.

رحمة الله عليه Sultan Ghāzī Aurangzeb ‘Ālamgār رحمة الله عليه fought great battles against his brothers, especially against Dārā Shikoh, but regardless of this they were not enemies but brothers. This same Sultan Aurangzeb, due to a disagreement, imprisoned his father Shāh Jahān. Regardless of this they were not enemies of one another. Rather they were father and son. The Qur‘ān-e-Karīm has also differentiated between disagreement and enmity. Regarding Muslims who fight and battle one another it is stated,

“All Muslims are brothers amongst one another so make peace with your brothers.” [49:10]

Regarding enemies to one’s life or faith it is stated,

“O people who believe! Some of your wives and some of your children are your enemies so save yourselves from them.” [64:14]

Observe how regardless of fighting and battling, Muslims who are strangers to one another have been declared brothers whereas religious opponents who are wives and children have been declared enemies and the order of protecting oneself from them is given. It is very necessary to make this distinction.

The brothers of Hadrat Yūsuf والسلام عليه carried out great injustices against him. Regardless of this though, neither Hadrat Ya‘qūb عليه الصلاة والسلام nor the Qur‘ān-e-Karīm

termed them as enemies of Hadrat Yūsuf عليه السلام. These brothers were not enemies of the life or faith of Hadrat Yūsuf عليه السلام but were against their father Hadrat Ya'qūb عليه السلام loving him more and them less. The result of this is that the Qur'ān-e-Karīm declared these opposing brothers رضي الله عنهم as guiding stars of the sky as it is stated,

“O father! I saw eleven stars and the sun and the moon. I saw them prostrating to me.”
[12:4]

Observe how the brothers of Hadrat Yūsuf عليه السلام, regardless of their great injustices and oppression, were mentioned as stars, i.e. guided and guides. The Prophet صلى الله عليه وسلم stated, **“My Companions are like stars so whichever one of them you follow you will be guided.”** Similarly Amīr Mu'āwiyah رضي الله عنه, regardless of his disagreement, is a Prophetic Companion and guiding star. Furthermore Hadrat Ya'qūb عليه السلام, in his era of separation from Hadrat Yūsuf عليه السلام, lived with the brothers of Hadrat Yūsuf عليه السلام. He did not view them as the enemies of Hadrat Yūsuf عليه السلام, otherwise he would have declared them disbelievers and expelled them from his house because enmity towards a Prophet is disbelief and association with a disbeliever unlawful. Hadrat Yūsuf عليه السلام did not deem them his enemies either but when these brothers went to him to obtain grain he respected them and made them his honourable guests. It is

said that an enemy of a Prophet is a disbeliever so how did he treat them as guests?

Then when they sought forgiveness from Hadrat Yūsuf عليه السلام they spoke the following words,

“They said, ‘By Allāh! Allāh has preferred you above us and we were mistaken.’” [12:91]

In this they did not affirm their disbelief or something but only viewed themselves as mistaken. Hadrat Yūsuf عليه السلام did not order them to repent but only stated,

“He said, ‘There is no blame upon you today. May Allāh forgive you.’” [12:92]

If it was disbelief then they would have been made Muslims again and had their marriages renewed.

Hadrat Sārah رضي الله عنها, the wife of Hadrat Ibrāhīm عليه السلام, caused Hadrat Ibrāhīm رضي الله عنه to leave Hadrat Hājar and her baby Hadrat Ismā'īl عليه السلام in a barren desert without food, water or shade. However regardless of this harsh disagreement Hadrat Sārah رضي الله عنها is not deemed a disbeliever nor wrongdoer because this occurred due to disagreement. Rather she is the honourable mother of the Prophets of Banī Isrā'īl.

The very same issue occurred here in that whoever opposed Hadrat 'Alī رضي الله عنه and

رضي الله عنه regretted it such as Hadrat 'Ā'ishah Siddiqah رضي الله عنها treated her respectfully and honourably. Whoever opposed Hadrat 'Alī رضي الله عنه and was martyred such as Hadrat Talhah, Hadrat Zubayr and Hadrat Muhammad ibn Talhah رضي الله عنهم Hadrat 'Alī رضي الله عنه gave news regarding them. Whoever continued to oppose Hadrat 'Alī رضي الله عنه such as Amīr Mu'āwiyah رضي الله عنه Hadrat 'Alī رضي الله عنه stated that they are his brothers who have disagreed with him so their wealth is not to be looted, they are not to be taken as prisoners nor treated as enemies.

The Reason for Disagreement of Amīr Mu'āwiyah رضي الله عنه

It is also necessary to know the reason for the opposition of Amīr Mu'āwiyah رضي الله عنه towards Hadrat 'Alī رضي الله عنه. Egyptians surrounded the house of Hadrat 'Uthmān ibn 'Affān رضي الله عنه. For three days or more they prevented water from reaching him and then Muhammad ibn Abī Bakr Siddīq and thirteen other men entered his house and martyred him mercilessly. After his martyrdom, Amīr-ul-Mu'minīn Hadrat 'Alī رضي الله عنه was appointed the Rightful Caliph by the agreement of the emigrants and helpers. However due to a number of reasons, retaliation could not be taken from the killers of Hadrat 'Uthmān Ghanī رضي الله عنه.

These reports reached Amīr Mu'āwiyah رضي الله عنه in Syria. He sent a letter stating that the martyrdom of the Caliph of Muslims in Madīnah

Munawwarah is an extremely important issue. He pleaded that firstly retaliation must be sought from the killers. However due to some difficulties retaliation could not be sought. Then some people ill advised Amīr Mu'āwiyah رضي الله عنه that Hadrat 'Alī Muradā رضي الله عنه deliberately neglecting the seeking of retaliation and that he had a hand in the killing. May Allāh protect and save us from such. They also mentioned that these killers had become a part of his police and army. The point is that in between some mischief makers informed Amīr Mu'āwiyah رضي الله عنه that Hadrat 'Alī Muradā رضي الله عنه is deliberately neglecting the seeking of retaliation. Amīr Mu'āwiyah رضي الله عنه continually sought retaliation. Until now he did not deny the Caliphate of Hadrat 'Alī رضي الله عنه nor did he think of establishing a separate government but he only sought retaliation for the blood of Hadrat 'Uthmān Ghanī رضي الله عنه.

In the end this thought entered the mind of Amīr Mu'āwiyah رضي الله عنه that Hadrat 'Alī Muradā رضي الله عنه was not capable of the Caliphate and unable to perform the duties of Caliphate because if such a great matter of blood retaliation could not be sought then how can other governmental matters be dealt with? This was the original basis of difference. The rest of the differences were branches of this root. All other personalities also differed due to the martyrdom of Hadrat 'Uthmān رضي الله عنه. Now there were three groups of the Noble Companions رضي الله عنهم:

(1) Some were neutral and did not take part in any side of battle – such as Hadrat ‘Abdullāh ibn ‘Abbās, Hadrat ‘Abdullāh ibn ‘Umar, Hadrat ‘Abdullāh ibn Salām and others رضي الله عنهم رضي الله عنهم.

(2) Some stayed opposed to Hadrat ‘Alī رضي الله عنه – such as Hadrat ‘Ā’ishah, Hadrat Talhah, Hadrat Zubayr, Hadrat Muhammad ibn Talhah and Hadrat Amīr Mu‘āwiyah رضي الله عنهم.

(3) Some were supporters of Hadrat ‘Alī رضي الله عنه – such as all the rightful supporters of Hadrat ‘Alī Murtadā لجميعهم رضي الله عنهم.

Try to understand that Hadrat ‘Ā’ishah Siddiqah رضي الله عنه was against Hadrat ‘Alī رضي الله عنه but her actual brother Hadrat ‘Abdur Rahmān رضي الله عنه was a soldier in the army of Hadrat ‘Alī رضي الله عنه. During this era Hadrat ‘Alī رضي الله عنه, who was the brother of Hadrat ‘Alī رضي الله عنه, remained neutral and with the permission of Hadrat ‘Alī رضي الله عنه stayed in the house of Amīr Mu‘āwiyah رضي الله عنه as a guest. References to this have been mentioned earlier.

Objection 5:

What right did Amīr Mu‘āwiyah رضي الله عنه have for seeking retaliation for Hadrat ‘Uthmān رضي الله عنه? Every individual does not seek retaliation for blood. Only the guardian of the killed person has this right.

Answer:

Hadrat ‘Uthmān رضي الله عنه was the Caliph of Muslims and the Caliph is the guardian for all citizens. Every Muslim can seek retaliation for the blood of the Islāmic Sultān, otherwise the life of any Sultān or indeed the blood of any ruler will not be protected. Amīr Mu‘āwiyah رضي الله عنه was the blood relative and guardian of Hadrat ‘Uthmān رضي الله عنه too because he was a close relative of his. Both of them share a common ancestor in Umayyah ibn ‘Abd Shams. We have mentioned the ancestral lineage of Amīr Mu‘āwiyah رضي الله عنه. The ancestral lineage of Hadrat ‘Uthmān Ghanī رضي الله عنه is as follows:

‘Uthmān ibn ‘Affān ibn Abil ‘Ās ibn Umayyah ibn ‘Abd Shams ibn ‘Abd Manāf. Hence the lineage of Amīr Mu‘āwiyah رضي الله عنه meets that of Hadrat ‘Uthmān Ghanī رضي الله عنه in Umayyah.

Furthermore Hadrat ‘Abdullāh ibn ‘Abbās رضي الله عنه said to Hadrat ‘Alī رضي الله عنه, “O Amīr-ul-Mu’minīn! Amīr Mu‘āwiyah رضي الله عنه has a right to seek retaliation for Hadrat ‘Uthmān رضي الله عنه because he is his guardian.” Then he recited this Āyat and said that if you do not take retaliation then Amīr Mu‘āwiyah رضي الله عنه will become the ruler of the entire nation,

“And whoever is killed unjustly, We have given his guardian authority but he should not exceed the limit in killing. He will necessarily be helped.” [17:33]

Observe how Hadrat 'Abdullāh ibn 'Abbās رضي الله عنه supported the seeking of retaliation by Amīr Mu'āwiyah رضي الله عنه in the presence of Hadrat 'Alī رضي الله عنه and recited this Āyat as proof. [Ta'ḥr-ul-Jinān, p.111]

Objection 6:

Amīr Mu'āwiyah رضي الله عنه made three errors:

- (1) One was that the appointment of his successor should have been by public opinion. Why did he himself appoint him?
- (2) Secondly making his son his successor is against Islāmic Law.
- (3) Thirdly to give the reins of government to his wrongdoing, transgressing evil son is a great crime. All the injustices of Karbalā' are due to Amīr Mu'āwiyah رضي الله عنه. When one cannot make a wrongdoer and transgressor the Imām for Salāh then how can it be correct to make him the Imām of Muslims?

It is surprising that this objection is raised by those Shī'ah who believe that the Caliphate is a Divine Inheritance which only the twelve Imāms رضي الله عنهم from the progeny of Hadrat 'Alī Murtadā are entitled to by hereditary succession. It is strange that there is no Qur'ānic Āyat or any Hadīth testifying to this hereditary succession. If the Caliphate is a Divine Inheritance, according to their personal conjecture, then Amīr

Mu'āwiyah رضي الله عنه can appoint his son as his successor.

Answer:

All three of these objections are weak like a spider web.

- (1) For a former Caliph to appoint a second Caliph during his lifetime is correct. There are a few methods of succession:

- (a) Appointment of a Caliph by public opinion, e.g. the appointment of Hadrat Abū Bakr Siddīq رضي الله عنه.
- (b) Appointment by the first Caliph, e.g. Hadrat Abū Bakr Siddīq رضي الله عنه appointed Hadrat 'Umar Fārūq رضي الله عنه as his successor during his blessed lifetime.

- (c) Appointment by special people of power to enact or dissolve a contract (Ahl-ul-Hal wal 'Aqd – i.e. scholars, leaders and notables), e.g. the appointments of Hadrat 'Uthmān and Hadrat 'Alī رضي الله عنهما.

If Amīr Mu'āwiyah رضي الله عنه made an error due to this appointment then this objection also falls upon Hadrat Abū Bakr Siddīq رضي الله عنه.

- (2) Appointment of one's son as a successor is not forbidden by any Āyat or Hadīth. If it is then such a Āyat or Hadīth must be presented. Nowadays many Sūfī Shaykhs and Sultāns

appoint their sons as their successors. Will you call these noble Sūfī Shaykhs wrongdoers and transgressors? The point is that appointing one's son as a successor is not a crime according to any Āyat or Hadīth. A son becoming a successor began with Hadrat Imām Hasan رضي الله عنه Hasan عليه السلام.

Hadrat Mūsā عليه السلام supplicated that Allāh makes his brother Hadrat Hārūn عليه السلام his minister,

“And make a minister for me from my family – my brother Hārūn. Strengthen my back by him and make him a partner in my task.” [20:29–32]

This Du‘ā’ was accepted and Allāh did not become displeased upon Hadrat Mūsā عليه السلام exerting efforts for his own people.

Hadrat Zakariyyā عليه السلام supplicated that the Lord of the Universe grants him a son and makes him his successor. This Du‘ā’ was accepted. Allāh عليه السلام states,

“So grant me from Yourself a successor who is my heir and the heir of the children of Ya‘qūb.” [19:5–6]

The point is that to make one's son, brother or close one a successor is neither forbidden nor disliked. Rather to supplicate for it is proven from the Prophets عليهم السلام.

(3) It is not proven anywhere that Yazīd was a wrongdoer and transgressor during the lifetime of Amīr Mu‘āwiyah رضي الله عنه. Nor is it proven that Amīr Mu‘āwiyah رضي الله عنه made Yazīd his successor whilst knowing he was a wrongdoer and transgressor. The wrongdoing and transgression of Yazīd became apparent after Amīr Mu‘āwiyah رضي الله عنه. Future wrongdoing does not make one a wrongdoer at present.

Observe how Allāh عليه السلام expelled Shaytān from paradise and the circle of angels after his disbelief became apparent. Prior to this he was permitted to stay anywhere. He was declared honourable and respectable. When Shaytān was not declared a disbeliever prior to his disbelief and disobedience becoming apparent – then how can Yazīd be deemed a wrongdoer and transgressor prior to these traits becoming apparent? Also how can Amīr Mu‘āwiyah رضي الله عنه be blamed?

Furthermore if any such narration is even found from which it is understood that Amīr Mu‘āwiyah رضي الله عنه appointed Yazīd as his successor, whilst knowing his wrongdoing and transgression, then such a narration is false and the narrator is a Shī‘ah or an enemy of the Companions. Whichever narration asserts the wrongdoing of Amīr Mu‘āwiyah رضي الله عنه, or of any other Companion, is rejected because it is against the Qur‘ān. All the Companions are pious according to the Qur‘ān.

All of this discussion is applicable if we accept that Amīr Mu'āwiyah رضي الله عنه made Yazīd his successor. Otherwise, in reality, historical narrations only prove that Amīr Mu'āwiyah رضي الله عنه strove to seek the allegiance of people for Yazīd. It is not known to what extent these narrations are correct either. If Yazīd had already become the ruler then why would he exert efforts to seek allegiance for himself after the passing of Amīr Mu'āwiyah رضي الله عنه and why do disputes arise over allegiance now? Therefore this objection is baseless and wrong.

When Imām Hasan رضي الله عنه made peace with Amīr Mu'āwiyah رضي الله عنه, the latter sent a plain piece of paper to the former, stating that Imām Hasan رضي الله عنه can write down whatever condition he wishes and it will be accepted by Amīr Mu'āwiyah رضي الله عنه. [Kitāb-us-Siyar, Sawā'i'q-ul-Muhriqah and Kitāb-un-Nāhiyah]

Among the conditions of the peace agreement, one condition was also that Imām Hasan رضي الله عنه would become the Caliph after Amīr Mu'āwiyah رضي الله عنه, just as Amīr Mu'āwiyah رضي الله عنه had agreed. [Kitāb-un-Nāhiyah and Sawā'i'q-ul-Muhriqah]

It is narrated in Bukhārī Sharīf from Hadrat رضي الله عنه that Imām Hasan رضي الله عنه took a huge army and confronted Amīr رضي الله عنه Mu'āwiyah رضي الله عنه. Amīr رضي الله عنه Mu'āwiyah رضي الله عنه said to Hadrat 'Amr ibn al-'Ās رضي الله عنه: "Whoever shall be killed from both of these

armies will be a Muslim martyr. His widowed wife and orphaned children will have to be cared for by us ourselves. Is there any way there can be a peace agreement?"

Amīr Mu'āwiyah رضي الله عنه sent Hadrat 'Abdur Rahmān ibn Samurah and Hadrat 'Abdur Rahmān ibn 'Āmir Qurayshī رضي الله عنه to make peace and gave them full authority from himself. Both of these personalities accepted every condition presented by Imām Hasan رضي الله عنه and so a peaceful agreement was reached. This occurred in Rabī'ul-Awwal in the year 21 Hijrī. After this one of the people with Imām Hasan رضي الله عنه remarked, "O giver of disgrace to Muslims!" Imām Hasan رضي الله عنه replied, "I am not one who disgraces Muslims but I am the protector of their honour, lives and wealth. I heard my father Hadrat 'Alī Muradā رضي الله عنه saying, 'Do not think bad of the leadership of Amīr Mu'āwiyah رضي الله عنه because after me he will become a long lasting leader and after him such tribulations will emerge that you will see heads placed upon spears.'" [Kitāb-un-Nāhiyah]

Then Imām Hasan رضي الله عنه left Kūfah for Madīnah Munawwarah and lived there until he passed away. [Sawā'i'q-ul-Muhriqah]

From this the excellence of the knowledge of Hadrat 'Alī رضي الله عنه is known because things transpired as he had foretold them. From these narrations it is known that if Imām Hasan رضي الله عنه were alive on the passing away of Amīr Mu'āwiyah رضي الله عنه then only he would have

been the Caliph. Further if Amīr Mu'āwiyah رضي الله عنه only intended to make Yazīd his successor he would never have accepted this condition. Also if Amīr Mu'āwiyah رضي الله عنه was an enemy of the Prophetic Family then he would never have been pleased with the Caliphate of Imām Hasan رضي الله عنه after himself.

'Allāma Abū Ishāq عليه الله رحمة الله in his book Nūr-ul-'Ayn Fī Mashhad-il-Husayn, in the beginnings of martyrdom, writes that Amīr Mu'āwiyah رضي الله عنه appointed Imām Husayn رضي الله عنه as the governor of Madīnah Munawwarah and made him the manager of the entire public treasury. In fact after some time Amīr Mu'āwiyah رضي الله عنه visited Madīnah Munawwarah and took Imām Husayn رضي الله عنه and all his children along with him to Damascus. There he made him a full authority in the Sultanate.

In this very same book Nūr-ul-'Ayn Fī Mashhad-il-Husayn the wills of Amīr Mu'āwiyah رضي الله عنه are written in great detail, from which we shall present the translation of some parts.

When the time of passing of Amīr Mu'āwiyah رضي الله عنه was close, Yazīd asked, "O father! Who shall be the Caliph after you pass away?" He replied, "You are going to be the successor but listen to whatever I say attentively. Do not do anything without the consultation of Imām Husayn رضي الله عنه. Without feeding him do not feed yourself. Without giving him drink do not drink yourself. Before anyone else spend on him and then others. First give him clothes then get

clothes for yourself. I bequeath that you treat well Imām Husayn رضي الله عنه, his family, rather the entire Banū Hāshim.

O son! We have no right in Caliphate. That is the right of Imām Husayn, his father and the Prophetic Family عنهم الله رضي الله عنه. Be the leader for a few years then after Imām Husayn رضي الله عنه reaches full perfection, then only he will be the Caliph or whoever he wishes to be. We are servants of his Grandfather وسلم الله عليه so do not displease him. Otherwise Allāh تعالى and His Messenger وسلم الله عليه will be displeased with you and then who shall intercede for you?"

This will is very long. Now reflect over what other historians say and what this will states.

Objection 7:

Amīr Mu'āwiyah رضي الله عنه got Imām Hasan رضي الله عنه poisoned, due to which he was martyred. This was also done to secure the Caliphate for Yazīd.

Answer:

Have you attained revelation or knowledge of the unseen by means of which you know? That too after fourteen hundred years. Are you observing from the unseen realm? Even in that era Imām Husayn رضي الله عنه himself did not know who gave the poison because he was unable to punish anyone for it. In fact when he asked Imām Hasan رضي الله عنه, he replied, "Whoever I think it is, if it

was that person then Allāh تعالی will give punishment and if it is not then why will you punish someone wrongly?" Now explain what inspiration has reached you? This is what is known as bad assumption which is a severe crime. Allāh تعالی states, **"Indeed some assumptions are wrongdoing."** [49:12] When having bad assumptions of Muslims is wrongdoing then assuming negatively about a Prophetic Companion is far worse.

Objection 8:

Amīr Mu'āwiyah رضي الله عنه would also swear at Hadrat 'Alī رضي الله عنه and would also make others swear at him. In Muslim Sharīf it is narrated that Hadrat Sa'd ibn Abī Waqqās رضي الله عنه stated that on one occasion Amīr Mu'āwiyah رضي الله عنه asked him, "What prevents you from swearing at Abū Turāb (i.e. Hadrat 'Alī رضي الله عنه)?" Hadrat Sa'd رضي الله عنه replied, "I heard the Prophet صلى الله عليه وسلم saying three things regarding Hadrat 'Alī رضي الله عنه. Firstly the Prophet صلى الله عليه وسلم told Hadrat 'Alī رضي الله عنه, 'You are to me like Hadrat Hārūn عليه الصلاة والسلام was to Hadrat Mūsā عليه الصلاة والسلام.' Secondly on the Day of Khaybar, the Prophet صلى الله عليه وسلم stated, 'I shall give the flag to the one who is loved by Allāh تعالی and His Messenger صلى الله عليه وسلم and who loves صلى الله عليه وسلم and His Messenger صلى الله عليه وسلم.' Thirdly when the Āyat-e-Mubāhalaḥ (Verse of Mutual Cursing) [3:61] was revealed, the Prophet صلى الله عليه وسلم took Hadrat 'Alī, Hadrat Fātimah, Imām Hasan and Imām Husayn عليهم السلام رضي الله عنهم with

him and said, 'O Allāh! They are my Family.'" Also it is clear that swearing at the Prophetic Family, as well as causing them to be sworn at, is wrongdoing. Thus Amīr Mu'āwiyah رضي الله عنه is a wrongdoer.

Answer:

You did not understand the Hadīth correctly. In the Arabic language the word سب is not only used for swearing but speaking badly is also called سب. Allāh تعالی states,

"And do not speak badly about those whom the polytheists worship beside Allāh otherwise they will speak badly about Allāh unknowingly." [6:109]

Here the meaning of سب is not swearing because the Noble Companions did not swear indecently. They were greatly scrupulous and pious. Here سب means speaking badly of someone. The Prophet صلى الله عليه وسلم stated, "So whichever Muslim I curse or speak badly of, then make it purification and mercy for him."

Here the meaning of سب is not swearing because the Prophet صلى الله عليه وسلم never swore and neither could swearing ever occur from him. Amīr Mu'āwiyah رضي الله عنه did not order Hadrat Sa'd رضي الله عنه to swear at Sayyidunā 'Alī رضي الله عنه but asked him the reason why he does not ascribe any fault or mistake to Hadrat 'Alī Murtadā رضي الله عنه. The purpose was so that Hadrat Sa'd رضي الله عنه describes the virtues of

Hadrat 'Alī رضي الله عنه and so that those who speak badly about Hadrat 'Alī رضي الله عنه can listen and refrain from speaking badly about him from then onwards. This is why Amīr Mu'āwiyah رضي الله عنه remained silent when Hadrat Sa'd رضي الله عنه described the virtues of Hadrat 'Alī رضي الله عنه. If his purpose was to speak badly of him then he would have made up some faults and mentioned them himself but he did not do this.

One must have good assumptions about the Noble Companions رضي الله عنهم and narrations like this must be interpreted. If apparent meanings of Āyats and Hadīths were taken literally on every occasion then thousands of objections would arise against Allāh تعالى and all the Prophets الصلاة والسلام عليهم, thereby destroying the Imān of Muslims. The research for this should be consulted in our book, *Qahr Kibriyā' Bar Munkirīn 'Ismat Anbiyā'*.

Objection 9:

The Prophet صلى الله عليه وسلم supplicated against Amīr Mu'āwiyah رضي الله عنه. In Muslim Sharīf it is narrated that Hadrat 'Abdullāh ibn 'Abbās رضي الله عنه stated, "On one occasion the Prophet صلى الله عليه وسلم ordered me that I call Amīr Mu'āwiyah رضي الله عنه. I went to call him and he was eating so I returned and mentioned this. Then the Prophet صلى الله عليه وسلم ordered again that I call Amīr Mu'āwiyah رضي الله عنه. I went to call him again and he was still eating so I returned and mentioned this. The Prophet صلى الله

عليه stated, 'May Allāh not fill his stomach.'” The supplications of the Prophet صلى الله عليه وسلم for and against people are accepted and Amīr Mu'āwiyah رضي الله عنه was affected by the supplication of the Prophet صلى الله عليه وسلم against him.

Answer:

The objector was mistaken in understanding this Hadīth. At least he should have understood that the Embodiment of Noble Character رضي الله عليه وسلم would not even supplicate against those who swore at him and threw stones at him. Why would that Beloved Mercy to the Universe صلى الله عليه وسلم supplicate against Amīr Mu'āwiyah رضي الله عنه for no reason on this occasion? Taking time to eat is neither a crime in Sharī'ah nor legally. Moreover Sayyidunā Ibn 'Abbās رضي الله عنهما did not even inform Amīr Mu'āwiyah رضي الله عنه that the Prophet صلى الله عليه وسلم is calling him. He only saw him and silently returned and mentioned it to the Prophet صلى الله عليه وسلم. Therefore Amīr Mu'āwiyah رضي الله عنه is free of blame and it is impossible that the Prophet صلى الله عليه وسلم would supplicate against him. Even reflecting to this extent suffices to silence the objection.

Now read the answer to your objection! In the phraseology of the Arabs such words are also used out of love and affection. The Generous Lord states,

“Indeed We presented the Trust to the heavens and the earth and the mountains but they refused to bear it and were fearful of it and man bore it. Indeed he is an oppressor (i.e. the bearer of hardship) and ignorant (i.e. unwise).” [33:72]

It is mentioned that man bore that Divine Trust which the heavens, earth and mountains were unable to bear and Allāh تعالى called man an oppressor and ignorant literally. It is understood that here these words are not in anger but have been stated out of mercy.

Upon being asked a question by Hadrat Abū Ḥali Ḥadiyyah عليه السلام, the Prophet صلى الله عليه وسلم answered, **“In defiance of Abū Dhar.”** Literally this would mean disgrace. He Ḥadiyyah عليه السلام said to someone else, **“May your mother cry over you.”** To another he Ḥadiyyah عليه السلام said, **“May his killer be Allāh.”** Upon realising that one of his Pure Wives began her monthly period during Hajj and of her inability to perform Tawāf-ul-Wadā‘, he Ḥadiyyah عليه السلام said to her, **“You will detain us!”** In all these situations it is an expression of love and not supplication against them. This is the same. Outward meanings are not taken due to the context.

Even if it is accepted that the Prophet صلى الله عليه وسلم supplicated against Amīr Mu‘āwiyah رضي الله عنه, even still this supplication was in fact good for him. The result of this Du‘ā‘ is that Allāh تعالى gave Amīr Mu‘āwiyah رضي الله عنه so much that he was able to fill the stomachs of many people.

He gave people thousands of dirhams on numerous occasions because the Prophet صلى الله عليه وسلم stated to his Lord that, **“Whichever Muslim I curse or speak badly of, then make it purification and mercy for him.”** This Hadīth was narrated in Muslim Sharīf by Hadrat Ḥadiyyah رضي الله عنه. In a Hadīth in Muslim Sharīf, Hadrat Abū Hurayrah رضي الله عنه narrates that the Prophet صلى الله عليه وسلم stated, **“Whoever I speak badly of then on Judgement Day make this a means of closeness for him.”**

Objection 10:

What difference is there between Amīr Mu‘āwiyah رضي الله عنه and Yazīd? Whatever Yazīd did was done by Amīr Mu‘āwiyah رضي الله عنه. Their house, family and work is one. Yazīd annoyed the Prophetic Family and so did Amīr Mu‘āwiyah رضي الله عنه. Yazīd is declared as rejected and impure but Amīr Mu‘āwiyah رضي الله عنه is honoured. Either honour Yazīd as well or reject Amīr Mu‘āwiyah رضي الله عنه too.

Answer:

The Leader of Martyrs, the Martyr of Karbalā‘, Imām Husayn رضي الله عنه should be asked regarding this difference. He gave his hand in allegiance to Amīr Mu‘āwiyah رضي الله عنه and did not object to the peace agreement of Imām Hasan رضي الله عنه. However he gave his head in opposition to Yazīd and not his hand. He had a huge and powerful army with him at the time of confrontation with Amīr Mu‘āwiyah رضي الله عنه.

However at the time of confrontation with Yazīd, he had traveled much with very few friends and supporters and despite so many difficulties he did not make peace with this rejected one. We believe in this difference and if you ask us why then know the following facts.

The difference between these two is that Yazīd the Impure opposed the Pure Prophetic Family solely out of selfish desire of his government and kingdom. In view of Sharī'ah Law it was not permissible for him to be the Caliph because he was a wrongdoer and transgressor. As for Amīr Mu'āwiyah رضي الله عنه, he opposed the Prophetic Family due to a misunderstanding of a matter of Sharī'ah and it was valid for him to become the leader of Muslims in light of Sharī'ah because he was a Prophetic Companion, pious, just and reliable. Imām Husayn رضي الله عنه had a Sharī'ah compulsion in opposing Yazīd but not with Amīr Mu'āwiyah رضي الله عنه so this difference is clear.

Likewise the brothers of Hadrat Yūsuf عليه الصلاة والسلام and Qābīl annoyed their brothers and caused grief to their fathers. However the brothers of Hadrat Yūsuf عليه الصلاة والسلام did so to attain the closeness of Hadrat Ya'qūb عليه الصلاة والسلام and because in the absence of Hadrat Yūsuf عليه الصلاة والسلام they believed they would attain the love of their father. As for Qābīl, he acted out of selfish desire to attain Aqlīmā'. Both of their actions were similar but due to differing intention and purpose the brothers of Hadrat Yūsuf عليه الصلاة والسلام remained beloved and Qābīl became rejected.

**If you do not differentiate between their ranks
you will become a disbeliever**

Objection 11:

We do not believe Amīr Mu'āwiyah رضي الله عنه was a Prophetic Companion because one of the conditions of being a Companion is that one remains upon Imān until his final breath but Amīr Mu'āwiyah رضي الله عنه became an apostate. (We seek refuge in Allāh تعالى from such beliefs). This is because disparagement of and enmity towards the Prophetic Family is disbelief. Therefore Amīr Mu'āwiyah رضي الله عنه is neither a Companion, nor can the Āyats and Hadīths on virtues of the Noble Companions apply to him and nor can he be considered pious, just, reliable and so on because all these qualities are dependent upon being a Companion.

Answer:

By denying the Imān of Amīr Mu'āwiyah رضي الله عنه you have left Imān yourself because now the question arises that, according to the Sharī'ah, the ruling for an apostate is that he is killed. If apostates have power then the ruling is to fight war against them to the extent that either they are killed or they accept Islām. The wealth of apostates is plundered, their captives are enslaved, Jizyah tax is not taken from them, a peace agreement cannot even be made with them and an oath of allegiance cannot be taken upon the hand of an apostate.

Musaylimah the Liar, the apostate, told the Prophet صلى الله عليه وسلم, "If you make me your successor after yourself then I will give up my claim to Prophethood." The Prophet صلى الله عليه وسلم responded, "Even if you ask me for this wet Miswāk (toothpick) I will not give you it." Never mind the Caliphate, Sayyidunā Abū Bakr Siddīq رضي الله عنه dispatched an army to fight the deniers of Zakāt and when they immediately repented without fighting they were released. Then this very same Caliph of the Muslims, Hadrat Abū Bakr Siddīq رضي الله عنه, attacked Musaylimah the Liar and apostate. It was an extremely intense battle in which many Muslims were martyred until eventually Musaylimah reached hellfire. His wealth was distributed as spoils and the captives were enslaved. Khawlah bint Ja'far Hanafiyah, who was captured in this battle, became the servant of Hadrat 'Alī Murtadā رضي الله عنه and she would later give birth to their son Hadrat Muhammad ibn Hanafiyah رضي الله عنه. Hadrat Abū Bakr Siddīq رضي الله عنه did not even think of making peace with those apostates. The Qur'ān-e-Karīm foretold this war of Sayyidunā Siddīq-e-Akbar رضي الله عنه in the following manner,

"Say to the desert Arabs who stayed behind, 'Soon you shall be summoned to fight against a people of severe fighting that you shall fight them or they will become Muslims. Then if you obey, Allāh will give you a good reward and if you turn away like you turned away before, He will punish you with a painful punishment.'" [48:16]

Three things are known from this Āyat:

- (1) Firstly that the Caliphate of Hadrat Siddīq-e-Akbar رضي الله عنه is upon truth and that this battle against apostates in his Caliphate is upon truth.
- (2) Secondly that taking Jizyah tax from apostates, making peace with them and so on is all impossible. They are only given the option of war or accepting Islām.
- (3) Thirdly that obedience to Hadrat Siddīq-e-Akbar رضي الله عنه is obligatory and turning away from him is a cause of punishment from Allāh تعالى.

It ought to be known that this Āyat was revealed after the Conquest of Makkah Mukarramah, when Khaybar had already been conquered. After the revelation of this Āyat, the Prophet صلى الله عليه وآله fought in the Battle of Hunayn but the desert Arabs were not invited to participate in this battle.

Therefore this Āyat only refers to the Battle of Yamāma which occurred in the era of Sayyidunā Siddīq-e-Akbar رضي الله عنه and the opponents were apostates. This is why it was ordered that, "You shall fight them or they will become Muslims." There was no mention of peace or Jizyah. Anyhow the ruling for apostates is either killing or accepting Islām.

Hadrat 'Alī al-karīm Allah وجهه الكريم fought against Amīr Mu'āwiyah رضي الله عنه but did not take any spoils of war or make captives of war. Rather he ordered that no soldier of Amīr Mu'āwiyah رضي الله عنه should be pursued if he fled from battle.

Their wealth was not plundered, their soldiers were not taken as slaves or captives and they were not treated like Khawārij or disbelievers. Imām Hasan رضي الله عنه then made a peace agreement by completely resigning from the Caliphate and Amīr Mu'āwiyah رضي الله عنه became the sole leader of the entire Muslim Ummah. Imām Hasan, Imām Husayn, all the Prophetic Family, Wives and Companions رضي الله عنهم pledged allegiance to Amīr Mu'āwiyah رضي الله عنه.

Does this mean that all these esteemed personalities denied this ruling of the Qur'ān? Were they not aware of the conduct of the Prophet صلى الله عليه وسلم towards Musaylimah the Liar and then the war of Sayyidunā Siddīq-e-Akbar رضي الله عنه against the followers of Musaylimah the Liar?

Tell us then what is the result of denying the صلى الله عليه وسلم and opposing the Prophet صلى الله عليه وسلم? It is understood that the Battle of Siffīn was a battle of rebellion and not apostasy. Come to your senses a little. Out of enmity towards Amīr Mu'āwiyah رضي الله عنه do not bear enmity towards the Prophetic Family. Save your Imān.

Objection 12:

Some Hadīth scholars stated that there is no virtue of Amīr Mu'āwiyah رضي الله عنه proven from Hadīth. 'Allāma Majīduddīn Shīrāzī رحمه الله stated this and Shaykh 'Abdul Haq Muhaddith Dehlawī رحمه الله explained it. مناقب فلان أو فضائل wrote, رحمه الله عليه Imām Bukhārī رحمه الله of so-and-so or Virtues of so-and-so" with regard to other Companions but regarding Amīr Mu'āwiyah رضي الله عنه he wrote, ذكر معاوية "Mention of Mu'āwiyah." It is understood that no virtue of Amīr Mu'āwiyah رضي الله عنه is proven.

Answer:

In the first chapter we presented Hadīths on the virtues of Amīr Mu'āwiyah رضي الله عنه from Tirmidhī Sharīf, Musnad Imām Ahmad ibn Hanbal and other reliable books of Hadīth. It is possible that Shaykh Majīduddīn Shīrāzī and Shaykh 'Abdul Haq Muhaddith Dehlawī رحمه الله were not aware of these Hadīths. Any Hadīth scholar being unaware of certain Hadīths does not necessitate the nonexistence of those Hadīths.

Imām Bukhārī رحمه الله wrote chapters praising Sayyidunā Usāmah ibn Zayd, Hadrat 'Abdullāh ibn Salām and Hadrat Jubayr ibn Mut'im and other Honourable Companions رضي الله عنهم and wrote, ذكر فلان "Mention of so-and-so." This is habitual that words such as "virtues" or "qualities" or "mention" are used in writing.

When "mention" is used, it denotes mention in good terms and that is virtuous.

Objection 13:

It is mentioned in Hadīth Sharīf that Hadrat 'Ammār ibn Yāsir رضي الله عنه would be killed by a rebellious group. He would be calling them towards paradise but they would be calling him towards hellfire. In the Battle of Sifīn, Hadrat 'Ammār رضي الله عنه was with Hadrat 'Alī Muradā رضي الله عنه and was martyred upon the hands of the army of Amīr Mu'āwiyah رضي الله عنه. It is understood that Hadrat 'Alī رضي الله عنه and those with him are people of paradise but Amīr Mu'āwiyah رضي الله عنه and those with him are people of hellfire.

Answer:

Indeed Amīr Mu'āwiyah رضي الله عنه and all those with him rebelled in their opposition to Hadrat 'Alī رضي الله عنه. Hadrat 'Alī رضي الله عنه was the Rightful Imām and Absolute Caliph. Every Sunnī has this belief.

Whichever person mistakenly opposes the Rightful Imām is a rebel. If Allāh wills, he will be forgiven. However the one who knows the rightfulness of the Rightful Imām and then rebels against him, or unites with those against him, is a Khārījī and a Khārījī is hell bound.

Hadrat 'Ammār رضي الله عنه had certainty in the rightfulness of Hadrat 'Alī رضي الله عنه. If Hadrat

'Ammār رضي الله عنه joined Amīr Mu'āwiyah رضي الله عنه despite having this certainty then he would be a hell bound Khārījī and not merely a rebel. Otherwise tell us what will become of Hadrat Talhah, Hadrat Zubayr and Hadrat Muhammad ibn Talhah رضي الله عنهم? They are all among those given glad tidings and are definitely bound for paradise. However they all opposed Amīr-ul-Mu'minīn Hadrat 'Alī رضي الله عنه and were martyred.

If a Hanafī, whilst being a Hanafī, recites Sūrah Fātiḥah behind the Imām then he must repeat his Salāh whereas Salāh is valid for a Shāfi'ī who does the very same thing. The difference is that the Hanafī recited Sūrah Fātiḥah whilst understanding it to be impermissible and so was guilty. The Shāfi'ī recited Sūrah Fātiḥah whilst understanding it as necessary so his Salāh was valid. This is the ruling for all matters of Ijtihād (interpretation). For example one who is in a jungle and is unaware of the direction of Qiblah will pray after pondering and exercising his own opinion. His Salāh is valid even if he prayed towards a direction other than the Qiblah but the Salāh of one who prays contrary to his own opinion will be invalid even if he prayed towards the correct direction of Qiblah.

Objection 14:

On one occasion Amīr Mu'āwiyah رضي الله عنه had Yazīd the Rejected upon his shoulder and the Prophet صلی الله عليه وسلم stated that a person of hellfire is riding upon a person of hellfire. It is

understood that both Amīr Mu'āwiyah رضى الله عنه and Yazīd are hell bound. (We seek refuge in Allāh تعالى from such beliefs).

Answer:

Allāh be praised! This is the state of your historical knowledge and research. Yazīd the Impure was born during the Caliphate of Hadrat 'Uthmān رضى الله عنه. Refer to Jāmi' Ibn Athīr, Kitāb-un-Nāhiyah and other books. During the era of the Prophet وسلم عليه, did Yazīd appear upon the shoulder of Amīr Mu'āwiyah رضى الله عنه ولا حول ولا قوة? from the world of souls? لا بالله.

Point To Reflect Upon:

Some people say that the Prophet وسلم عليه ordered Marwān ibn Hakam to leave Madīnah Munawwarah for Tā'if and that Hadrat 'Uthmān Ghanī رضى الله عنه gave him permission to return to Madīnah Munawwarah during his era of Caliphate and so Hadrat 'Uthmān Ghanī رضى الله عنه opposed the Prophet وسلم عليه.

These foolish people do not even know that Marwān was four years and ten months old on the passing of the Prophet وسلم عليه because he was born in the year of the Battle of Khandaq. Then what is the meaning of him being ordered to leave? His father Hakam was expelled and Marwān was with him. This is why Marwān is not a Companion. During the Caliphate of Hadrat 'Uthmān رضى الله عنه, Hakam repented

from the crime due to which he was expelled. The rulings of a believer are even applicable upon a disbeliever after he repents. Point being that the hatred of Companions is a strange spectacle.

Objection 15:

It is mentioned in Tirmidhī Sharīf that the Prophet وسلم عليه did not like three tribes – Thaqīf, Banū Hanīfah and Banū Umayyah. Amīr Mu'āwiyah رضى الله عنه is from Banū Umayyah. Therefore he is also not liked by the Prophet وسلم عليه.

Answer:

There are two answers to this – accusatory and researched. The accusatory answer is that Hadrat 'Uthmān Ghanī رضى الله عنه and Hadrat 'Umar ibn 'Abdul 'Azīz رضى الله عنه are also from Banū Umayyah. So if every individual from Banū Umayyah is disliked by the Prophet وسلم عليه then what will be said regarding these esteemed personalities? We seek refuge in Allāh تعالى from thinking such because Hadrat 'Uthmān Ghanī رضى الله عنه is an eminent and honourable Companion and the Blessed Daughters of the Prophet وسلم عليه were married to him. No other person has ever married two Blessed Daughters of a Prophet. This is why Hadrat 'Uthmān Ghanī رضى الله عنه is known as Dhun-Nūrayn (Possessor of Two Lights). Also Hadrat 'Umar ibn 'Abdul 'Azīz رضى الله عنه is from the

eminent Tābī'īn (successors). The whole Muslim world is unanimous upon his excellence.

The researched answer is that any tribe or place being disliked does not mean that every single person from there is disliked. Likewise any tribe or place being loved does not mean that every single person from there is beloved. The Prophet ﷺ loved Makkah Mukarramah but this did not mean that disbelievers of Makkah such as Abū Jahl, Abū Lahab and others were also loved by him ﷺ. Similarly the Prophet ﷺ loved Madinah Munawwarah but this did not mean that he ﷺ even loved all the hypocrites such as 'Abdullāh ibn Ubayy and others. Similarly the Prophet ﷺ disliked the area of Najd, because he did not pray for it, but this does not mean that the sincere believers from that place are also hated.

Dislike was mentioned regarding these three tribes due to some highly mischievous people being born from among them. Oppressors such as Mukhtār ibn 'Ubayd and Hajjāj ibn Yūsuf were among the Banū Thaqīf tribe. Apostates such as Musaylimah the Liar and his followers were among the Banū Hanīfah tribe. Rejected wrongdoers, transgressors and oppressors such as Yazīd the Impure and 'Ubaydullāh ibn Ziyād were among the Banū Umayyah tribe. The Prophet ﷺ mentioned these three tribes as being disliked due to these hated and rejected individuals being from them. This is supported by that Hadīth of Tirmidhī Sharīf

mentioned in this very place by Hadrat 'Abdullāh ṣلى الله عليه وسلم that the Prophet ﷺ stated, **"There is a liar and a destroyer among Banū Thaqīf."** The liar was Mukhtār ibn 'Ubayd and the destroyer was Hajjāj ibn Yūsuf.

Today due to Khwājāh Gharīb Nawāz ṣلى الله عليه وسلم alone, Ajmer is called Ajmer Sharīf by us and due to some traitors we view Kūfah negatively. However this does not mean that the Hindus of Ajmer Sharīf are noble too or that Hadrat Ibrāhīm ṣلى الله عليه وسلم, Hadrat Nūh ṣلى الله عليه وسلم, or Hadrat 'Alī Muradā ṣلى الله عليه وسلم of Kūfah are criticised. The point is that this objection is very foolish and weak.

Objection 16:

The Prophet ﷺ stated, **"After me the Rightly Guided Caliphate (upon the Way of Prophethood) will last for thirty years. Then there will be a Sultanate."** [Abū Dāwūd, Tirmidhī and Ahmad]

These thirty years were completed upon Imām Ṣلى الله عليه وسلم. Hadrat Abū Bakr Siddīq ṣلى الله عليه وسلم was the Caliph for approximately two years, Hadrat 'Umar Fārūq ṣلى الله عليه وسلم for ten years, Hadrat 'Uthmān Ghannī ṣلى الله عليه وسلم for twelve years, Hadrat 'Alī Muradā ṣلى الله عليه وسلم for approximately six years and the remaining six months were completed by Imām Hasan Ṣلى الله عليه وسلم. From this it is understood that Amīr Mu'āwiyah ṣلى الله عليه وسلم was not the Rightful Caliph.

Answer:

We have mentioned in the introduction that Caliphate is a term which is sometimes used for Rightly Guided Caliphate which is upon the Way of Prophethood or just Caliphate or Sultanate or government. What this Hadīth Sharīf is denoting upon is the Rightly Guided Caliphate. It is the very belief of the entire Ahl-us-Sunnah Wa'l Jamā'ah that the Rightly Guided Caliphate was for a period of thirty years which ended upon Imām Hasan عليه السلام and then Amīr Mu'āwiyah رضي الله عنه was the first Sultān of Islām. All Sultāns of Islām will only be Sultāns until Judgement Day. There will be no Rightly Guided Caliph. By the second meaning such an Islāmī Sultān is a Caliph. As had been mentioned in the Hadīth Sharīf, "Islām will remain dominant until there have been twelve Caliphs." [Muslim and Abū Dāwūd] Your objection would only apply if we included Amīr Mu'āwiyah رضي الله عنه within the Rightly Guided Caliphs. Therefore this objection is not applicable.

Objection 17:

The Prophet صلى الله عليه وسلم stated that if you see Amīr Mu'āwiyah رضي الله عنه upon my pulpit then kill him. Imām Dhahabī رحمة الله عليه narrated this and said it is authentic. From this it is understood that Amīr Mu'āwiyah رضي الله عنه deserved to be killed. (We seek refuge in Allāh from such beliefs).

Answer:

What answer can be given to this other than that of the Qur'ān-e-Karīm, "Then pray for the curse of Allāh upon the liars." [3:61] A liar has ascribed this lie to the Prophet صلى الله عليه وسلم and slandered Imām Dhahabī رحمة الله عليه. The Prophet صلى الله عليه وسلم stated, "Whoever deliberately ascribes a lie to me, let him take his seat in hellfire." You should fear Allāh تعالى. Imām Dhahabī رحمة الله عليه mentioned this narration in his Tārīkh to refute it and mentioned alongside it that it is fabricated, i.e. made up and has no basis.

What need would there be for the Prophet صلى الله عليه وسلم to say such a thing when he could have got him killed in his own era? Ponder upon this. Then the entire Prophetic Family, Companions and Successors عليهم السلام heard this but none of them acted upon it? In fact Imām Hasan رضي الله عنه gave up the Caliphate for Amīr Mu'āwiyah رضي الله عنه thereby totally freeing the pulpit of the Prophet صلى الله عليه وسلم for him. Hadrat 'Abdullāh ibn 'Abbās رضي الله عنهما praised the knowledge and actions of Amīr Mu'āwiyah رضي الله عنه. He called him an expert jurist of religion. This narration did not reach any of these esteemed personalities but fourteen hundred years later it reached you?

CONCLUSION

In the end we shall present some guidelines for our Sunnī brothers. If they are kept in mind then, if Allāh Most High wills, the treasure of Īmān will remain safe. In our times, one who leaves the world with Īmān safely is very fortunate.

First Instruction:

To love the Pure Prophetic Family رضى الله عنهم and obey the Great Prophetic Companions رضى الله عنهم is as necessary for Īmān just as wings are for a bird and wheels are for a car. One who is deprived of any one of these is deprived of Īmān. The Noble Prophet صلى الله عليه وسلم stated, "My Companions are like stars so whichever one of them you follow you will be guided." The Beloved Prophet صلى الله عليه وسلم also stated, "My Family is like the Ark of Prophet Nūh عليه الصلاة والسلام. Whoever boarded it is saved and whoever turned away from it is drowned." Just as it is necessary for those travelling by sea to have a boat, it is also necessary to have stars etc. Likewise for the wayfarer of the hereafter it is necessary to have the Ark of the Prophetic Family and the Prophetic Companions, the stars. إن شاء الله, the ship of Ahl-us-Sunnah will sail safely across because they are upon the Boat of the Prophetic Family and are devoted to the Prophetic Companions.

Our Lord! Grant us an ending upon the Sunnah of Your Prophet صلى الله عليه وسلم!

Second Instruction:

The meaning of loving the Pure Prophetic Family رضى الله عنهم and obeying the Noble Prophetic Companions رضى الله عنهم is to have love for the entire Prophetic Family and to have belief in the entire Prophetic Companions. Bear in mind that enmity towards any one individual from these two blessed groups is hidden enmity towards all of them. This is akin to the obligation of having Īmān in all the Prophets عليهم الصلاة والسلام, whereby denial of any one Prophet is like denying all of them. To be a believer it is necessary to have Īmān in all of them. Likewise it is necessary to have Īmān in all the Prophetic Companions and Prophetic Family رضى الله عنهم.

Whoever says he only believes in one Daughter i.e. Sayyida Fatimah Zahrā' عينا رضى الله عنها from the four Prophetic Daughters عتین الله عنها, or only believes in one Wife i.e. Sayyida Khadījah Kubrā' عينا رضى الله عنها from the eleven Prophetic Wives عتین الله عنها, or only believes in Sayyidunā 'Alī رضى الله عنه from the three Prophetic Sons-in-Law رضى الله عنهم, or only believes in five or six out of the approximate one hundred and twenty four thousand Prophetic Companions رضى الله عنهم, and then such a person speaks badly regarding all the rest, then in fact he does not believe the Prophet صلى الله عليه وسلم but believes the one who made such a list of people out of his own opinion. Some believe in twelve Imāms, some believe six and some only have faith in three. How did this counting and numeration come about? Any believer who was

present in the company of the Most Beautiful of the Universe صلى الله عليه وسلم is the star of our eyes and the support of our hearts.

The belief of Ahl-us-Sunnah is that, let alone the Pure Prophetic Family عليهم الله تعالى and the Great Prophetic Companions عليهم الله تعالى, even the dust of Madīnah Munawwarah is the cure for wounded hearts and peace for restless hearts.

The blessed shoes of Sayyida 'Ā'ishah Siddīqah رضي الله عنها are a crown for the head just like the blessed dust under the soles of Sayyida Fātimah Zahrah رضي الله عنها is antimony for the eyes.

Just like Sayyidunā Abū Bakr Siddīq رضي الله عنه is the Crown of the Scholars and First Caliph, likewise Sayyidunā 'Alī Murādā رضي الله عنه is the Seal of Caliphs and Distributor of Sainthood to Saints.

The true meaning of love for the Prophet صلى الله عليه وسلم is to love and honour whatever is connected to his noble personality. Majnūn loved the dog of Layla's street; the believer loves the thorns of Madīnah Munawwarah of the Prophet صلى الله عليه وسلم. Does a believer need a list to pick and choose who to love from the Prophetic Companions and Prophetic Family عليهم الله تعالى?

What concern do lovers have with such thinking?

They sacrifice themselves wherever the lover's name appears!

Third Instruction:

Whatever the Noble Companions عليهم الله تعالى did prior to Islām and whatever mistakes they made after accepting Islām, Allāh تعالى declared that they are forgiven. Now to mention such matters with the intention of disparagement is against Imān. Prior to accepting Imān, Hadrat Abū Sufyān رضي الله عنه fought many battles against the Noble Prophet صلى الله عليه وسلم against accepting Imān, Hadrat Wahshī رضي الله عنه Prior to accepting Imān, Hadrat Amīr Hamzah رضي الله عنه martyred Hadrat Amīr Hamzah رضي الله عنه. Hadrat Hind رضي الله عنها, the wife of Hadrat Abū Sufyān رضي الله عنه, dishonoured the body of Hadrat Amīr Hamzah رضي الله عنه. Later these people became believers. If the Noble Prophet صلى الله عليه وسلم forgave these esteemed personalities and gave them honour and wealth then who are we to rip the liver? Do we have more pain than the Prophet صلى الله عليه وسلم in this regard?

The inadvertent slips of the Noble Prophets عليهم الله تعالى, as well as the mistakes of the brothers of Hadrat Yūsuf and Hadrat 'Alī رضي الله عنه, are forgiven as stated in the Qur'ān and Hadīth. A bad intention formerly transpired from Hadrat Zulaykhā رضي الله عنها but later her repentance was also declared. Now we have no right to disrespectfully mention those distinguished personalities' mistakes and ruin our own Imān. Our attention should not be upon their mistakes but upon their connections. We should not look at what the brothers of Hadrat Yūsuf رضي الله عنه and Hadrat Zulaykhā رضي الله عنها, Hadrat Abū Sufyān,

Hadrat Wahshī or Amīr Mu'āwiyah رضي الله عنهم did. Our attention should be towards the fact that the brothers of Hadrat Yūsuf والسلام عليه الصلاة والسلام are the brothers of a Prophet who is also the son of a Prophet رضي الله عنه. Hadrat Zulaiḫā رضي الله عنها is the wife of a Prophet والسلام عليه الصلاة والسلام. Hadrat Abū Sufyān رضي الله عنه and Hadrat Wahshī رضي الله عنه are Companions of the Prophet صلى الله عليه وسلم and better than all the saints and scholars of the Ummah. They are leaders above the entire Ummah.

Fourth Instruction:

The best thing is not to even discuss the disagreements and disputes between the Noble Companions رضي الله عنهم. If we have to mention them by necessity then only mention all of them with goodness because the Qur'ān-e-Karīm testifies upon the goodness of all of them. We are not more aware than Allāh تعالى and His Messenger صلى الله عليه وسلم. Allāh تعالى, with Perfect Divine Knowledge of all their matters, testified that all of them are truthful believers and bound for paradise.

If our father and paternal uncle had a disagreement or battle then our respectfulness would be to honour both of them. They will resolve their differences but by being disrespectful we will lose from both sides. Hadrat 'Alī Murtadā رضي الله عنه and Amīr Mu'āwiyah رضي الله عنه will both be in paradise like brothers. Why should we call any one of them bad and blacken our own faces? The final

verdict of Imān is that Hadrat 'Alī Murtadā رضي الله عنه made the right judgement and Amīr Mu'āwiyah رضي الله عنه is forgiven. Upon this there is the agreement of Ahl-us-Sunnah.

Fifth Instruction:

It is compulsory upon all Muslims that until judgement Day they honour and respect the Sādāt-e-Kirām (noble descendants) of the Prophet صلى الله عليه وسلم and understand that these blessed people are the children of that Esteemed Prophet صلى الله عليه وسلم from whom we found the Declaration of Faith, Imān, Qur'ān – rather one ought to say that from him صلى الله عليه وسلم we found Allāh تعالى. We can never be relieved of this right nor repay this favour. This esteemed and blessed lineage has many specialties. They are the descendants of the Leader of Prophets صلى الله عليه وسلم and Allāh تعالى showers favours upon those who descend from pious forefathers. Allāh تعالى states,

“And the father of these two orphaned children was pious.” [18:82]

It is forbidden to give Zakāt and Sadagah Wājibah to these people because such charity is the impurity of others' hands. All other tribes can go astray but all Sayyids cannot go astray because these esteemed people have descended from Prophet Ibrāhīm والسلام عليه الصلاة والسلام and he made this supplication for his descendants,

“And make from our descendants a nation obedient to You” [2:128]

Imām Mahdī رضي الله عنه will be a Sayyid, will fill the earth with justice and fairness and Hadrat ‘Isā عليه الصلاة والسلام will pray Salāh behind him. We recite blessings upon these descendants in every Salāh, **اللهم صل على محمد وعلى آل محمد**, “O Allāh! Send blessings upon Muhammad and upon the descendants of Muhammad.”

In Sawāi’q-ul-Muhriqah it is stated that even though the Apparent Caliphate transferred from the Pure Prophetic Family, the Hidden Caliphate will stay amongst the noble descendants until Judgement Day. In every era the Quth-ul-Aqtāb (saint of saints) will only be a Sayyid. Sayyids are the حبل الله المتين (firm rope of Allāh) as stated by Imām Ja’far Sādiq رضي الله عنه. The point is that to respect and honour the noble descendants is the first pillar of Imān, to the extent that if a Sayyid commits a wrongdoing then that wrongdoing should be viewed as bad but not the Sayyid. If a Sayyid commits such a crime which carries a Shar’ī penalty and is presented to the Islāmic Ruler then the Ruler of the time should respectfully apply the Shar’ī penalty, viewing it as though the Sayyid prince has mud on his feet which the Ruler has been honoured to clean. The point is that the height of respect is due to the noble descendants.

O Allāh! Our Lord! Grant us love of the descendants of Your Messenger صلى الله عليه وسلم

We have written a complete epistle on the clean, pure and blessed lineage of the noble descendants and named it Al-Kalām-ul-Maqbūl Fi Sharāfati Nasabir-Rasūl. One should read it.

Sixth Instruction:

It ought to be known that the paternal lineage of the noble descendants connects to the Pure Prophetic Family, i.e. Hadrat ‘Alī, Hadrat Fātimah Imām Hasan and Imām Husayn رضي الله عنهم and their maternal lineage connects to Hadrat Abū Bakr Siddiq رضي الله عنه because the honourable mother of Imām Ja’far Sādiq رضي الله عنه is Hadrat Farwah bint Qāsim ibn Muhammad ibn Abī Bakr Siddiq رضي الله عنهم [Sawāi’q-ul-Muhriqah, p. 120] This is why someone asked Imām Ja’far Sādiq رضي الله عنه regarding Hadrat Abū Bakr Siddiq رضي الله عنه and he replied, “Can anyone speak badly of his maternal forefather or grandfather? Hadrat Abū Bakr Siddiq رضي الله عنه is my maternal grandfather. May Allāh not grant intercession of the Prophet صلى الله عليه وسلم to whoever hates Hadrat Abū Bakr Siddiq رضي الله عنه.” [Sawāi’q-ul-Muhriqah, p. 32]

In this sense all Muslims must respect the paternal and maternal ancestors of the noble descendants.

The paternal lineage Imām Ja’far Sādiq رضي الله عنه from his honourable father is Imām Ja’far ibn Muhammad Bāqir ibn Zayn-il-‘Ābidīn ibn Husayn ibn ‘Alī Murtadā رضي الله عنهم

His maternal lineage from his honourable mother is Imām Ja'far ibn Farwāh bint Qāsim ibn Muhammad ibn Abī Bakr Siddiq عليه السلام رضي الله عنه.

Thus Imām Ja'far Sādiq عليه السلام رضي الله عنه is the fourth generation paternal grandson of Hadrat 'Alī Murtaḍā عليه السلام رضي الله عنه and the fourth generation maternal grandson of Hadrat Abū Bakr Siddiq عليه السلام رضي الله عنه. This fact must be remembered well.

Seventh Instruction:

Some people say, "We are the descendants of the Prophet صلی الله علیه وسلم and you people are the Ummah of the Prophet صلی الله علیه وسلم. You must perform good deeds but we have no need to." This is a very wrong statement. Firstly this implies that they are not the Ummah of the Prophet صلی الله علیه وسلم. This is a statement of one's disbelief and a statement of disbelief is also disbelief. Every believer is within Ummat-e-Ijābat (People of Acceptance) and all creation is within Ummat-e-Da'wat (People of Invitation). The meaning of not being from the Ummah is that one is not a Muslim. The entire Prophetic Companions, Wives, Descendants, rather even the Noble Prophetic Parents عليهم السلام رضي الله عنهم are the Ummah of the Prophet صلی الله علیه وسلم and for all of them it is a matter of honour to be from the Ummah of the Prophet صلی الله علیه وسلم.

Furthermore no one is exempt from righteousness before death. The Prophet صلی الله علیه وسلم himself would perform good deeds. Hadrat 'Alī Murtaḍā, Hadrat Fātimah Zahra' and Imāmāyn Hasanayn

Karīmāyn عليهم السلام رضي الله عنهما themselves strictly adhered to the performance of good deeds. The Prophet صلی الله علیه وسلم told Hadrat Fātimah Zahra' عليها السلام رضي الله عنها, "O Fātimah! May it not happen on Judgement Day that people present good deeds and you only present lineage." Imām Husayn عليه السلام رضي الله عنه prayed Salāh, up to the time of his martyrdom, to the extent that he gave his head in prostration. Now who is greater than these blessed personalities that he has no need for deeds?

Rather the descendants of the Prophet صلی الله علیه وسلم are more obliged to perform good deeds so that they become an example of the blessed lives of their forefathers. Onlookers will think that if the descendants are so pure, then how great would their ancestors have been? Know that wayfarers on a train, regardless of whether they are in the first carriage or third carriage, all of them depend on the engine and must stay on the railway line. Rather the one travelling in the first carriage must pay a higher fare. He cannot state that he is travelling in first class and therefore has no need of an engine, staying on the railway line or paying a fare. The Prophet صلی الله علیه وسلم is the one who leads the path of Islām. Islām is the line and good deeds are like the fare.

Eighth Instruction:

Love of the Prophetic Family is of two kinds – true and false. True love is the means of salvation and false love leads to destruction. The Christians and Jews had false love towards Hadrat 'Isā عليه السلام

عليه الصلاة والسلام and Hadrat 'Uzayr عليه الصلاة والسلام. The Christians were false because they claimed that Hadrat 'Isā عليه الصلاة والسلام is the son of Allāh تعالى and that they have no need for good deeds because the crucifixion of Hadrat 'Isā عليه الصلاة والسلام was the expiation for all of their bad deeds. The Jews also claimed that Hadrat 'Uzayr عليه الصلاة والسلام is the son of Allāh تعالى only out of extreme love. Tell us then are they believers due to this false love? Definitely not.

True love for the Prophetic Family is that the heart is sacrificed for them, to strive to follow them in their actions, to firmly establish Salāh, to never leave the qualities of patience and thankfulness, to make their footsteps a guide for oneself, to pray Nafl Salāh on the Night of 'Āshūrā, to fast and give charity on its Day, to recite the Qur'ān daily, to remain prepared for Jihād against the disbelievers, not to support unworthy leaders because Imām Husayn رضي الله عنه did not support Yazīd but sacrificed his head, not to bow before any tyrant ruler, to give one's life if Islāmic Law is attacked but not let any damage occur to Islām and not to worry during affliction. Anyhow to strive to live like they lived. This is true love for the Pure Prophetic Family, regardless of whether it is announced verbally. May Allāh تعالى grant us this kind of love.

On the other hand when there is no mention of Salāh, no Islāmic appearance, no clothing like that of a Muslim, no Islāmic characteristics, only on the Day of 'Āshūrā there is beating of the

chest or head and bringing out a horse, doing Mātam (Mourning), whipping of one's chest with chains and then thinking that the bad deeds of a year have been expiated for and a ticket to paradise has been obtained. Dear friends, this is not true love for the Prophetic Family. This is the way of those who belong to Yazīd.

In the hand of Imām Husayn رضي الله عنه there was a sword not a chain. He did not beat his chest. The heads of those belonging to Yazīd were bruised. There was no wailing or screaming on the blessed tongue of Imām Husayn رضي الله عنه but there was recitation of the Qur'ān-e-Karīm. On the Day of 'Āshūrā, Imām Husayn رضي الله عنه did not leave Salāh but left food and drink. Today if only instead of carrying chains in our hands we carried swords to compete with the disbelievers.

A Parable:

Someone asked Qutb-ul-Waqt Amīr-e-Millat Sayyid Jamā'at 'Alī Shāh الغزيرى قيس سره that some people make a drama by acting out the funeral of Imām Husayn رضي الله عنه and beating their chests. He replied that if these fools made a funeral of Yazīd then we would also go and pelt it with shoes. Then he stated that even Hindus have more intellect than these people because on their Day of Dussehra they replicate the enemy and make it a shooting target. They do not make a funeral of Ramchandra (who is beloved to them).

Someone also asked Hadrat Amīr-e-Millat رَحْمَةُ اللهِ عَلَيْهِ whether Sayyids can go to hellfire. He replied that Allāh تَعَالَى does not wish that Sayyids go to hellfire. However if one of them jumped into hellfire himself then that is his own choice.

Ninth Instruction:

Sahābiyyat (Companionship) is that rank which cannot be attained by any non-companion, the evidences for which have been mentioned. Then those fortunate personalities who are Companions and also the Family of the Prophet صلى الله عليه وسلم, then they are "light upon light" – such as the Pure Prophetic Wives and all the Blessed Prophetic Daughters. However those personalities who are among the Prophetic Companions but not from the Prophetic Family – such as the first three Caliphs and the emigrants and helpers in general, they will be higher in rank than those personalities who are from the Prophetic Family but are not Prophetic Companions – such as those Prophetic Sons who passed away in infancy. This is because Companionship is a greatly immense blessing. The reason for mentioning this point is that nowadays some people wrongly assert that the Prophetic Family are not Prophetic Companions and that no Prophetic Companion is among the Prophetic Family. They think that Prophetic Companion is a term used for non-family members and that those who are from the Prophetic Family are not Prophetic Companions.

Then they claim that Hadrat Abū Bakr Siddiq رضي الله عنه is the most superior from all the Prophetic Companions only but not the Prophetic Family and this is wrong. Hadrat Abū Bakr Siddiq رضي الله عنه is in fact the most superior of mankind after the Prophets والصلوة والسلام عليهم. During his illness before his blessed passing, the Prophet صلى الله عليه وسلم made Hadrat Abū Bakr Siddiq رضي الله عنه lead Salāh in his place and made him the Imām for all Muslims. This was not coincidental, rather he صلى الله عليه وسلم stated, **“Whenever Hadrat Abū Bakr Siddiq رضي الله عنه is among people, no one else even has the right to be the Imām.”** It is apparent that the one who is most superior in knowledge and excellence is made the Imām among people. Allāh تَعَالَى also declared Hadrat Abū Bakr Siddiq رضي الله عنه as the possessor of excellence, **“The men of excellence among you and wealthy.”** [24:22] Here the Āyat mentions **“among you”** after **“excellence”** but it does not mention **“among you”** after **“wealthy.”** From this it is understood that Hadrat Siddiq-e-Akbar رضي الله عنه is the most superior in terms of excellence amongst the entire Noble Companions and Pure Family but in terms of wealth he is not the wealthiest amongst them.

It should also be known that this refers to overall excellence. As for partial excellence, some members of the Pure Prophetic Family are superior to Hadrat Siddiq-e-Akbar رضي الله عنه. For instance, in being the Beloved Daughter, Light of the Eyes and a Part of the Body of the Prophet صلى الله عليه وسلم, Hadrat Khātūn-e-Jannat

Fātimah Zahrā' رضي الله عنها has these qualities which Hadrat Siddiq-e-Akbar رضي الله عنه does not. Understand this point by this example, that the Noble Prophet صلى الله عليه وسلم is the most superior absolutely and overall amongst the entire Prophets عليهم الصلاة والسلام but some Prophets have some special partial excellences – such as Hadrat Ādam صلى الله عليه وسلم being prostrated to by the angels or Hadrat 'Īsā عليه الله being born without a father.

Tenth Instruction:

Hadrat Khadijah Kubrā' رضي الله عنها and Hadrat 'Ā'ishah Siddiqah رضي الله عنها are the most superior and highest of the Prophetic Wives رضي الله عنهن. There are many specialties in Hadrat 'Ā'ishah Siddiqah رضي الله عنها. She was the only previously unmarried Wife of the Prophet صلى الله عليه وسلم. She was the most knowledgeable from all the Prophetic Wives as many Hadīths are narrated by her and she had a matchless understanding of the Qur'ān-e-Hakīm. The Prophet صلى الله عليه وسلم would receive revelation whilst upon her bed. Rūh-ul-Amīn Hadrat Jibrīl عليه الصلاة والسلام would send her Salām. Some people spread a false accusation against her and Allāh تعالى testified upon her chastity in the Qur'ān-e-Karīm. When Hadrat Maryam رضي الله عنها was accused, Hadrat 'Īsā عليه الصلاة والسلام testified in her favour. When Hadrat Yūsuf عليه الصلاة والسلام was accused, a baby testified in his favour. However when the Beloved of the Beloved was accused, Allāh تعالى Himself testified in her favour. The Prophet صلى الله عليه وسلم

passed away whilst only resting against her and he is buried until Judgement Day only in her blessed room.

Only Hadrat Khadijah Kubrā' رضي الله عنها married the Prophet صلى الله عليه وسلم when he was previously unmarried. The Prophet صلى الله عليه وسلم did not marry anyone else during her lifetime. She stood by the Prophet صلى الله عليه وسلم loyally during his difficult time. Her wealth made the Prophet صلى الله عليه وسلم wealthy. **“And He found you in need, then made you wealthy.”** [93:8] Only she is the Mother of all the Prophetic Children, with the exception of his son Hadrat Ibrāhīm عليه الله. Only she is the original bearer of the Prophetic Lineage and is the grandmother of all the noble descendants. What value am I and what value is my face? How can I explain the ranks of these great people? The specks of dust from their enlightened graves are the Qiblah for Muslim hearts and the Ka'bah for Muslim souls.

From all the Pure Prophetic Children, Hadrat Fātimah Zahrā' رضي الله عنها is by far the most superior and highest. She is the Beloved of the Leader of Prophets صلى الله عليه وسلم. She is the Lady and Light of the House of the Leader of Saints, the Lion of Allāh عليه الله. She is the Mother of the Leader of Martyrs رضي الله عنه. She is the bearer of the Prophetic Family Tree.

The Pure Noble Parents of the Prophet صلى الله عليه وسلم passed away before his Prophethood became apparent. They were pious believers in their

lifetime and were accepted people of Allāh تعالیٰ. Allāh chose them for the trust of the Light of His Beloved صلى الله عليه وسلم. Then the Noble Prophet صلى الله عليه وسلم brought them back to life again and honoured them with seeing his blessed face. He requested them to recite his Declaration of Faith and they entered his Ummah. [Fatāwā Shāmī] Thus they are amongst the Prophetic Companions.

In a few sittings I have darkened a few of these pages with ink. Due to this darkness, may Allāh صلى الله عليه وسلم remove my darkness and wash the darkness of my record of deeds. May He save me from the darkness of Judgement Day.

My only purpose is to remove the criticisms of people from the blessed personality of a Prophetic Companion. The Prophet صلى الله عليه وسلم stated, “Whoever saves the honour of another Muslim in his absence, Allāh تعالیٰ will save him from the humiliation of Judgement Day.” Therefore whoever removes the criticisms upon the honour of one of the Prophetic Companions then it is hoped, by this promise of the Prophet صلى الله عليه وسلم, that Allāh تعالیٰ will save him from disgrace and humiliation in this world and the next. Whoever likes this humble writing of this poor one can accept it and remember me with supplications of goodness. Whoever dislikes it can call me bad but should stop speaking badly about Amīr Mu‘āwiyah رضي الله عنه – even then my work will have fulfilled its purpose.

ADDENDUM

After finishing writing this epistle, my very beloved bright student, Al-Hāj Sayyid Mahmūd Shāh Gujerātī سلمه gave me the idea that I should include in this epistle the blessed words of Hadrat Qutb-e-Rabbānī Mujaddid Alf-e-Thānī Sirhindī رحمه الله and Hadrat Mahbub-e-Subhani Ghawth-uth-Thaqalayn Muhyuddīn ‘Abdul Qādir Jilānī رحمه الله – i.e. what these elders stated regarding Amīr Mu‘āwiyah رضي الله عنه and the Noble Companions رضي الله عنهم. I will definitely relate from them so that, along with blessings, the strengthening of evidence is also attained. I very much liked the idea of this beloved student. I shall relate the words of the beloved friends of Allāh صلى الله عليه وسلم with great honour to attain blessings. Esteemed readers should read attentively, refresh their Imān and reflect upon the belief of these great saints regarding the Noble Companions رضي الله عنه and Amīr Mu‘āwiyah رضي الله عنهم.

Qutb-e-Rabbānī Mujaddid Alf-e-Thānī
 رحمه الله عليه Sirhindī

Qutb-e-Rabbānī Mujaddid Alf-e-Thānī Hadrat Shaykh Ahmad Fārūqī Sirhindī رحمه الله عليه is among the greatest saints of the Ummah and his Maktūbāt Sharīf is light for the eyes and peace for the hearts of believers. In this Maktūbāt Sharīf, volume 1, letter 54, page 86, which was written to Shaykh Farīd رحمه الله عليه and emphasises on avoiding the company of deviant sects, he states,

“Know with certainty that the destruction of the company of a deviant exceeds the company of a disbeliever. Also the worst of all deviant sects are those who bear hatred and enmity against the Companions رضي الله عنهم of the Prophet صلى الله عليه وسلم. Allāh تعالى himself states in the Qur’ān-e-Majīd, “So that by them (the Companions), the hearts of the disbelievers burn.” [48:29] The Qur’ān and Sharī’ah was propagated by the Noble Companions. If they are criticised then this necessitates criticism of the Qur’ān and Sharī’ah.”

Hadrat Mujaddid Alf-e-Thānī عليه رحمة الله, in this very same letter, further on states,

“Whatever disagreements and disputes occurred between the Noble Companions رضي الله عنهم, they were not on the basis of selfish desires because their souls had been purified by the company of the Best of Creation صلى الله عليه وسلم and were free of such desires. I know this much that in these disagreements, Hadrat Amīr ‘Alī Murtadā عليه رحمة الله was right and his opponents were mistaken. However this was a mistake of Ijtihād (interpretation) which does not amount to Fisq (wrongdoing). Rather here there is not even blame because the mistaken Mujtahid (Expert Jurist) also gains one reward.”

Hadrat Mujaddid Alf-e-Thānī عليه رحمة الله in volume 2, letter 36, page 72, which was written to Khwājāh Muhammad Naqā عليه رحمة الله regarding the reality of the belief of Ahl-us-Sunnah Wa’l Jamā’ah, states,

“In some matters of interpretation the Noble Companions رضي الله عنهم even disagreed with the Prophet صلى الله عليه وسلم and would even give an opinion against that of the Prophet صلى الله عليه وسلم and this difference was neither censured nor blamed and no revelation came against them. How did opposition to Hadrat Amīr ‘Alī Murtadā عليه رحمة الله in matters of interpretation become disbelief and why is there criticism and blame upon his opponents? Those who opposed Hadrat Amīr ‘Alī Murtadā عليه رحمة الله were a large group of Muslims and Eminent Companions رضي الله عنهم. Some of them were those who had been given glad tidings of paradise. It is not easy to call them disbelievers or criticise them. “What a monstrous word comes out of their mouths.” [18:5]”

Hadrat Mujaddid Alf-e-Thānī عليه رحمة الله, in this long letter, further on states something which ought to be read attentively,

“Sahīh Bukhārī is the most authentic book after the Qur’ān and Shī’ah even recognise this. Leading Shī’ah scholar Ahmad Nini would say, ‘After the Qur’ān, Bukhārī is the most authentic book of all.’ It also contains narrations from those who opposed Hadrat Amīr ‘Alī Murtadā عليه رحمة الله and Imām Bukhārī عليه رحمة الله did not give preference to Hadīths on the basis of the narrator supporting or disagreeing with Hadrat Amīr ‘Alī Murtadā عليه رحمة الله. Imām Bukhārī عليه رحمة الله took narrations similarly from Hadrat Amīr ‘Alī Murtadā عليه رحمة الله and Amīr Mu’āwiyah عليه رحمة الله. If there was even a

slight blame on Amīr Mu'āwiyah رضي الله عنه then Imām Bukhārī رحمة الله عليه would not narrate from him and would not include it."

Hadrat Mujaddid Alf-e-Thānī قدس سره العزيز in this blessed letter, relates a wonderful anecdote,

"My practice was that I would have food cooked for the Fātihah for the Blessed Children of the Prophet صلی الله علیه وسلم and Hadrat 'Alī رضي الله عنه. On one occasion I was blessed with the vision of the Prophet صلی الله علیه وسلم in a dream. I saw that I was presenting Salām but not receiving a reply and the Prophet صلی الله علیه وسلم was not turning his attention towards me. After a short while he صلی الله علیه وسلم told me that he eats from the house of Hadrat 'Ā'ishah رضي الله عنها and that whoever sends him food should send it to the house of Hadrat 'Ā'ishah رضي الله عنها. I understood that for the Fātihah I do not mention the name of Hadrat 'Ā'ishah رضي الله عنها. From then onwards I began to include all the Pure Prophetic Wives, especially Hadrat 'Ā'ishah رضي الله عنها. All the Pure Prophetic Wives are the True Prophetic Family." [p. 74]

From these blessed words of Hadrat Mujaddid Alf-e-Thānī قدس سره العزيز, his belief regarding Amīr Mu'āwiyah رضي الله عنه, all the Pure Prophetic Wives and all the Noble Prophetic Companions is understood very well. Now whichever Muslim has love for Hadrat Mujaddid Alf-e-Thānī قدس سره العزيز in his heart, he will not be able to even slightly disrespect Amīr Mu'āwiyah رضي الله عنه. If he does so then he will

be expelled from the fellowship of Hadrat قدس سره العزيز Alf-e-Thānī رحمة الله عليه.

Ghawth-ul-A'dham رحمة الله عليه

Qutb-e-Rabbānī Mahbūb-e-Subhānī Shaykh قدس سره Abdul Qādir Jīlānī Baghdādī رحمة الله عليه in his literary masterpiece Ghunyat-ut-Tālibīn, p. 171, wrote a chapter on the beliefs of Ahl-us-Sunnah Wa'l Jamā'ah,

"The belief of Ahl-us-Sunnah is that the Ummah of the Prophet Muhammad صلی الله علیه وسلم is the best of Ummahs and the most superior of them are those of his era who saw him صلی الله علیه وسلم."

In this chapter, whilst discussing the Caliphate, he states,

"Then Amīr Mu'āwiyah رضي الله عنه became the ruler for nineteen years and before that Hadrat 'Umar رضي الله عنه had made him the governor of Syria for twenty years."

Hudūr Ghawth-ul-A'dham رحمة الله عليه in this book Ghunyat-ut-Tālibīn, p. 175, regarding the battle between Hadrat 'Alī Murādā رضي الله عنه and Amīr Mu'āwiyah رضي الله عنه, states,

"As for the battle of Hadrat 'Alī رضي الله عنه with Hadrat Talhah, Hadrat Zubayr, Hadrat 'Ā'ishah and Hadrat Mu'āwiyah عليهم السلام - Imām Ahmad ibn Hanbal رحمة الله عليه clearly stated that one must refrain from discussing these and all the

conflicts, arguments, disagreements and disputes between them because Allāh تعالى will remove whatever differences are amongst them on Judgement Day as He عزوجل has stated, “**And We have removed any resentments which were in their chests; they are brothers sitting face to face upon thrones.**” [15:47] Also because Hadrat ‘Alī رضی اللہ عنہ was right in his battles with them. Hence whoever came out against him and fought him had rebelled against the Imām so it was permitted for him to fight them. Whoever fought against him, such as Hadrat Mu‘āwiyah, Hadrat Talhah and Hadrat Zubayr رضی اللہ عنہم, all of them had a valid interpretation. This is because they sought retaliation for Hadrat ‘Uthmān رضی اللہ عنہ, the Rightful Caliph who had been unjustly martyred, and those who martyred him were amongst the army of Hadrat ‘Alī رضی اللہ عنہ.”

Hadrat Ghawth-uth-Thaqalayn Sarkār-e-Baghdād also in Ghunyat-ut-Tālibīn, p. 176, regarding the Emirate and Caliphate of Amīr Mu‘āwiyah رضی اللہ عنہ states,

“As for the Caliphate of Amīr Mu‘āwiyah ibn Abī Sufyān رضی اللہ عنہ, it was correctly established after the passing away of Hadrat ‘Alī رضی اللہ عنہ and after Imām Hasan ibn ‘Alī رضی اللہ عنہ himself resigned from the Caliphate and passed it to Amīr Mu‘āwiyah رضی اللہ عنہ. Imām Hasan رضی اللہ عنہ saw the public well-being in this and did this to spare the blood of Muslims.”

Hudūr Ghawth-ul-A‘dham Sarkār-e-Baghdād further in Ghunyat-ut-Tālibīn, p. 178, explains the belief of Ahl-us-Sunnah Wa’l Jamā‘ah in the following manner,

“Ahl-us-Sunnah agree upon the necessity to avoid discussing the battles between the Noble Companions رضی اللہ عنہم and to refrain from speaking ill of them. Their virtues and excellences should be mentioned and their matters should be left to Allāh عزوجل – such as the differences between Hadrat ‘Alī, Hadrat Talhah, Hadrat Zubayr, Hadrat ‘Ā‘ishah and Hadrat Mu‘āwiyah رضی اللہ عنہم which have been explained earlier. Every honourable person must be honoured, as stated by Allāh عزوجل, “**And those who came after them say, ‘Our Lord! Forgive us and our brothers who came before us and do not make our hearts bear hatred towards the believers. Our Lord! Indeed You are Compassionate, Merciful.’**” [59:10]”

A true Muslim who has faith in pious people and hears about these sayings of Hudūr Ghawth-ul-A‘dham رحمه الله عليه will not destroy his Imām by speaking ill of and criticising Hadrat Amīr Mu‘āwiyah رضی اللہ عنہ.

The following anecdote of Hudūr Ghawth-ul-A‘dham رحمه الله عليه is very famous and narrated by many scholars and preachers:

Someone asked Hudūr Ghawth-ul-A‘dham رحمه الله عليه about Hadrat Amīr Mu‘āwiyah رضی اللہ عنہ. He replied, “The rank of Amīr Mu‘āwiyah رضی اللہ عنہ

عنه is of immense greatness. He is the brother-in-law, scribe of revelation and eminent Companion of the Prophet صلى الله عليه وسلم. When Hadrat Wahshī رضي الله عنه accepted Islām he was only able to gaze upon the Luminous Prophet صلى الله عليه وسلم once. Thereafter upon the order of the Prophet صلى الله عليه وسلم he went into such a seclusion that he only re-emerged after the passing of the Prophet صلى الله عليه وسلم. The sainthood of any friend of Allāh تعالى cannot reach Hadrat Wahshī رضي الله عنه because he is a Prophetic Companion and Prophetic Companions are higher than the friends of Allāh تعالى of the entire universe.

رحمة الله عليه Imām-ul-A'dham

We have just read the words of the Great Imām of Tarīqah, i.e. Ghawth-ul-A'dham. Now let us read the blessed words of the Great Imām of Sharī'ah, i.e. Imām Abū Hanīfah Nu'mān ibn Thābit رضي الله عنه. He explains in his Fiqh-ul-Akbar, p. 85, this belief of Ahl-us-Sunnah regarding the Companions رضي الله عنهم

“We love all the Companions رضي الله عنهم and we do not mention them except with goodness.”

Mullā 'Alī Qārī رحمه الله عليه commenting on this, states in Sharh Fiqh-ul-Akbar,

“Even though what occurred from some of the Companions رضي الله عنهم apparently looked bad, however it was from interpretation and not due to wrongdoing.”

Now tell us which Hanafī, whilst calling himself رضي الله عنه Amīr Mu'āwiyah presented a Hanafī, criticises Amīr Mu'āwiyah and opposes his own Imām?

رحمة الله عليه Dātā Ganj Baksh

The Crown of Saints, Proof of Sūfīs, Adornment of Punjāb, Hadrat 'Alī Hujwerī Dātā Ganj Baksh Lāhorī قس سره العزيز in his book Kashf-ul-Mahjub in the chapter on Imāms of the Prophetic Family رضي الله عنهم p. 58, relates a story of Hadrat Amīr Mu'āwiyah رضي الله عنه in the following manner. Read it and realise the belief and humility of Hadrat Dātā Ganj Baksh رضي الله عنه towards Amīr Mu'āwiyah قس سره العزيز عنه.

“One day a man came to Imām Husayn رضي الله عنه and said, ‘O Grandson of the Messenger of Allāh صلى الله عليه وسلم I have children but I am poor and need food for the night.’ Imām Husayn رضي الله عنه replied, ‘Please wait. Our sustenance is on its way.’ After a short while five sacks, containing one thousand gold coins each, arrived from Amīr Mu'āwiyah رضي الله عنه. The messengers who brought the sacks also passed this message, ‘Amīr Mu'āwiyah رضي الله عنه apologises and requests that you spend this small gift for your needs for now. Much more will be presented later.’ Imām Husayn رضي الله عنه indicated towards that poor man and gifted all five sacks to him.”

قس سره العزيز Dātā Ganj Baksh mentioned a few things in this story. Imām

Husayn عليه السلام رضي الله عنه having knowledge of unseen matters as he foretold a future occurrence. The servitude of Amīr Mu'āwiyah as he would present huge gifts to Imām Husayn عليه السلام رضي الله عنه and he would give his treasures for the Pure Prophetic Family. Bear in mind that this present was purely a gift. An annual salary had been fixed for Imām Hasan عليه السلام رضي الله عنه but not for Imām Husayn عليه السلام رضي الله عنه. Imām Husayn عليه السلام رضي الله عنه accepted this gift and donated it in the path of Allāh تعالى. Bear in mind that the most pure, clean and lawful thing is donated in the path of Allāh تعالى. Amīr Mu'āwiyah عليه السلام رضي الله عنه also made a promise for a greater gift in the future.

Now which devotee has belief in Hadrat Dā'ī Ganj Bakhsh سره العزیز قدس سره whilst speaking ill of Amīr Mu'āwiyah عليه السلام رضي الله عنه?

Mawlānā Jalāluddīn Rūmī عليه السلام رحمه الله

In this book we have presented the reference of the Mathnawī Sharīf of Hadrat Mawlānā Jalāluddīn Rūmī سره العزیز قدس سره, in which he recognised Amīr Mu'āwiyah عليه السلام رضي الله عنه as Amīr-ul-Mu'minīn (Commander of the Believers) and the Uncle of the Believers. Furthermore he related the miracle of Amīr Mu'āwiyah عليه السلام رضي الله عنه over fourteen pages of Mathnawī Sharīf that Ibīs the accursed came to awaken him for Salāh and then, after being gripped by him, neither was Ibīs able to escape from the grip of Amīr Mu'āwiyah عليه السلام رضي الله عنه nor was he able to deceive him.

The point is that all the scholars of Ahl-us-Sunnah and saints of the Ummah held this same belief unanimously that Hadrat Amīr Mu'āwiyah عليه السلام رضي الله عنه and all the Noble Companions عليه السلام رضي الله عنهم must be respected wholeheartedly and that they must be understood as superior to the entire Ummah. Therefore only this is the straight path. The very path of the friends of Allāh تعالى is the straight path. Allāh تعالى ordered us to stay upon it. Allāh تعالى states, "And be with the truthful." [9:119] He also states, "Guide us on the straight path. The path of those whom You have favoured." [1:5-6] These friends of Allāh تعالى are the very people who are favoured by Him. These are the truthful people and their path is the straight path.

Who are those people who speak badly of Amīr Mu'āwiyah عليه السلام رضي الله عنه? Either they are Rāfidīs or those Sunnis who after being in the company of Rāfidīs, or after looking at their books, have destroyed their precious Īmān. May Allāh تعالى protect the Īmān of every Muslim from the desires of this era.

"And our duty is nothing but to convey the message clearly." [36:17]

Muftī Ahmad Yār Khān
Khatīb of Jāmi'a Chawk, Gujerāt, Pākistān.
On the Blessed Day of Friday, 9th Sha'bān,
1375 Hijrī.



An excellent book on the rank of the Noble Prophetic Companions and the Pure Prophetic Family and the virtues of Amīr Mu'āwiyah رضي الله عنهم

"Nowadays many religious leaders who claim to be Sunnī are gripped by the disease of hatred towards Hadrat Amīr Mu'āwiyah رضي الله عنه. This epistle is intended to completely cure this disease and fill the hearts of Muslims with love of the Prophetic Companions and the Prophetic Family so that love and honour of Amīr Mu'āwiyah رضي الله عنه, inclination towards him and the respect of this Prophetic Companion is established in their hearts.

This epistle addresses those Sunnīs, who due to some misunderstandings, have some doubts regarding Amīr Mu'āwiyah رضي الله عنه thus denying his honour. Conversing with the Shī'ah on this issue is as useless as debating the rulings of Wudū' and Salāh with non-Muslims. One ought to firstly discuss with them the truth of Islām, whether the Qur'ān-e-Karīm is the Book of Allāh or not and if it is, then on whether it is protected or if it has also been distorted like the Torāt and Injīl. Also whether the Caliphates of Hadrat Abū Bakr and Hadrat 'Umar رضي الله عنهما are upon truth or not. The issue of Amīr Mu'āwiyah رضي الله عنه arises much later. Firstly one should make them affirm the truth of the Qur'ān, Rightly Guided Caliphs and entire Prophetic Family رضي الله عنهم.

This book has an introduction and two chapters. In the introduction the virtues and truth of the Noble Prophetic Companions and Noble Prophetic Family are explained. The first chapter contains the virtues and rank of Amīr Mu'āwiyah رضي الله عنه. The second chapter mentions objections against him and their answers. Readers are requested to deeply study this epistle with a view of fairness and not to hesitate in accepting the truth. Also to pray for my poor self that Allāh تعالى grants me true devotion towards His Beloved صلى الله عليه وسلم and that He grants me the true love for the entire Great Prophetic Companions and Pure Prophetic Family and that He resurrects me with those true devotees of the Prophet صلى الله عليه وسلم."

— Hakīm-ul-Ummat Muftī Ahmad Yār Khān Nā'īmī رحمه الله عليه

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